Ex Libris Johannis Walker

John .. — A Walker —

CHARGE

Book — OF — 1724

Error, Hereſy, Incharity, Falſhood, Evaſion, Inconſiſtency, Innovation, Impoſition, Infidelity, Hypocriſy, Pride, Raillery, Apoſtacy, Perjury, Idolatry, Villany, Blaſphemy, Abomination, Confuſion, and *Worſe than* Turkiſh *Tyranny.*

Moſt juſtly exhibited, and offered to be proved againſt the moſt noted Leaders, *&c.* of the People called *Quakers*, in their Church Capacity, before our Superiours in Church or State, when-ever they pleaſe to require it.

By HENRY PICKWORTH,

Nominated and Appointed as Elder and Overſeer over their Body, at one of their Aſſemblies for Diſcipline near *Lincoln.*

Now as Jannes *and* Jambres *withſtood* Moſes, *ſo do theſe alſo reſiſt the Truth: Men of corrupt Minds, reprobate concerning the Faith. But they ſhall proceed no farther; for their Folly ſhall be manifeſt to all Men, as theirs alſo was.* 2 Tim. iii. 8, 9.

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BRITISH MUSEUM
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SEP

Friendly Reader,

AS a Charge of the Nature contain'd in the Title Page to these Sheets, thou may'st be assured, is no more pleasing to me, than it can be acceptable to the Persons concerned, on account of my Profession to be one in Communion with the Faithful amongst them; It may well be expected, that I would not thus publish the Instances I have to assign amongst others at a publick Conference in proof of the same, had I not first tried all the Christian Means I could think of to prevent it; in order whereto, as thou wilt find a large Catalogue of such Letters and Papers at the end of my Charges, as I have from time to time presented to their several Meetings of Discipline; and for that righteous Purpose, I have not been wanting to renew my Entreaties therein to Richard Claridge, and others of their Preachers, on the Third and Sixth of this instant August, to examine the Truth of the several Instances I refer to in proof of them, in order to their Defence or Condemnation, to prevent its further Publication in Print, now that I was come up to London for that purpose; which Task neither he or they being to be prevailed on to undertake any more than heretofore, in a well grounded Suspicion, I doubt not, of their great Guiltiness in the generality of those Matters they then permitted me to read in their Audience; I durst not any longer delay to commit the same to the Press, in discharge of my Duty to God and his abused People, as I then told them, as I

had done others of their guilty Partakers before them.

Wherefore, Christian Reader, hoping thou wilt not slight the Matter contained herein, upon account of my unpolish'd Method; since, though some few of the Instances I refer to in proof of my Charges, may not in strictness be altogether free from Exception; yet as I have mention'd none, but such, as collectively taken in their Native Sense, ought to be allowed as good Evidence by their own Precepts and Precedents, I doubt not, but that on Examination thou wilt find all my several Charges made good against them, by so many unexceptionable ones as thou wilt allow sufficient, whatever they in their quibbling Defences, as their manner is, may pretend to the contrary, to prepossess their Auditors against all Christian Enquiry into the Truth of them; in confidence whereof I conclude, and proceed to the Matter in Hand.



A

CHARGE, &c.

AS every one ought carefully to beware what he admits for a Principle, before he has certainly found it on a ſtrict Examination true of itſelf by its own Evidence, leſt he only believe it ſo upon the Authority of others, (as a late worthy Author hath well obſerved); ſo though none in the World, I am perſwaded, have more vehemently cried out againſt Mens wading in the holy Scriptures without a divine Principle's Direction than the People call'd *Quakers*; through which Activity, they tell us, Men (mixing their own Fancies with the Spirit's Dictates, which prompts them with Deſires after Religion) ſpoil all their Undertakings; and then with a Fury as great as their Ignorance, endeavour the Overthrow of whatever ſtands in their way, and refuſe to receive their Mark in their Foreheads, &c. yet have none in the World more err'd in this reſpect, than the moſt noted Leaders of the ſame People, to the Ruin of their own Reformation, as any may find that pleaſes to peruſe thoſe ſeveral Books and Pages I refer to, in proof of the ſeveral Crimes I moſt juſtly charge them with in the Title-Page of thoſe Papers, (as I have alſo heretofore in a certain printed Half-Sheet, publiſhed at the *Royal-Exchange*, &c. in *London*) as a neceſſary Caution againſt their Corruptions: All which are occaſion'd through ſuch pervertions of Holy Writ, as they blame in others, as will appear under the Head of *ERROR*, the ground of all the reſt, as follows.

See Penn's *Epiſt. to his* Wiſdom juſtified, *with his Preface to his Part of the* Chriſtian Quaker, *compar'd with* p. 61. *of* Iſ. Penington's *Examination of Grounds and Cauſes of* New-England *Perſecution*, &c.

ERROR.

Great Mist. p. 47, 57, 58. 209, 258. *Answer to the Church Faith.* p. 3. *Answer to Hidden Things* p. 15. Pen's *Spirit of Truth throughout.* *Reason against Railing.* p. 9. 11, 13, 14, 16, 41. *Voice of him that is escaped from* Babilon, p. 8, 13. Hubberthorn's *Light of Christ within*, p. 18. 19. 20. *Light and Life*, p. 25, 26, 32, 33. *News out of the North*, p. 27, 33, 36. Parnil's *Works*, p. 277. *Christian Quaker; First and Second Part throughout.* Pen's Judas, p. 10. Caton's *Innocency clear'd*, p. 10, 11, 12, 17, 18, 19. *Dipper plung'd*, p. 13.

SInce *First*, Because they read in *John* the first Chapter, &c. *That the Life of the Word was that true Light, which lighteth every Man that cometh into the World*, &c. They with a Fury as great as their Ignorance, from thence, with other Texts, boldly conclude, *That the common Light, meer Light, particular measure of Light in all Men coming into the World, called the Light in every Man's Conscience, is not only sufficient to their eternal Salvation as obeyed, but is God and Christ substantially and essentially within them.* The consequence of which Error hath led them into the next, amongst many others; for,

Great Mist. p. 206. *Several Papers* p. 59. Fuce's *Fall of a great visible Idol*, p. 19, &c. *Wisdom justified*, p. 105, 106. *Counter-Christian.* p. 78. *Dipper plunged*, p. 13. New-England's *Ensign*, p. 83.

2*dly*. Reading in *John* vi. 51, &c. of Christ giving *his Flesh to eat and Blood to drink*, in order to our having eternal Life in and by him; they, through the same ignorant Fury, from thence with other Texts (contrary to our Saviour's own Explanation, *v.* 63. in a Spiritual Sense) confidently deny him to be a distinct Existence in his glorified Body, at the right Hand of God in Heaven, without us, under pretence of their eating his Flesh and drinking his Blood substantially within them. The Consequence of which Error has also led them into the following one, as gross as the former; for



3*dly*. Be-

3*dly.* Becauſe they read in *Luke* xvii. 21. compared with *Coloſ.* i. 26, 27. *That the Kingdom of God is within us,* (ſpoken with relation to the Seed of the Kingdom, ſown in the Garden of Men's Hearts, according to our Lord's Explanation, *Luke* xiii. 8. with *Matt.* xiii. 20, 31.) they through the ſame ignorant Fury, from thence, with other Texts, in like manner conclude, There is no other God or Chriſt, Heaven or Hell, or Kingdom of Chriſt to come, but what is within Men; the Conſequence of which Error, has alſo led them into another as groſs as the other: For,

Great Miſt. p. 38, 100, 101, 206, 207, 214. *Anſwer to a falſe and fooliſh Libel, p.* 18. Smith's *Primmer, firſt Impreſſion, p.* 8, 9, 29. *Contemn'd Quaker, p.* 64, 84, 94. Parnil's *Works, p.* 118. *Account from* Colcheſter, *p.* 11, 12, 16, 17. *Quaker's Refuge, p.* 40, 41. Dewsbery's *Works, p.* 279.

4*thly.* Becauſe they read in *Heb.* ix. 28. That *unto them that look for Chriſt, ſhall he appear the ſecond time, without Sin unto Salvation*: They from thence, with other Texts, boldly deny his ſecond viſible Coming, with his Saints with him, in like manner as he aſcended, in order to the Reſtitution of all things, ſo often foretold of in the Holy Scriptures, and ſo earneſtly hoped for by the ancient Chriſtians, (as appears by thoſe Scripture Inſtances underwritten) under pretence, That as Salvation from Sin by the Light within every Man, is the Day of Reſtitution and Time of Refreſhment from the Preſence of the Lord, ſpoken of; ſo they, with the reſt of God's Saints and Servants have witneſſed his ſecond coming by his Spirit within them, wherefore thoſe that looked for his appearance in a bodily Exiſtence without them to ſave them, might look till their Eyes dropt out before they ſaw him come for that end; ſince all that

Great Miſt. p. 17, 38, 249. G. Fox's *General Epiſt. p.* 18. *Quaker's Refuge fix'd, p.* 39, 40. *Serious Exam. p.* 36, 37, 38, 39, 40. *Anſwer to the Bp. of* Cork, *p.* 84, 85. *Appendix to Reaſon againſt Railing, p.* 24, 26, 35, 47. *Chriſt aſcended. p.* 17. *Contemn'd Quaker, p.* 92.

Matt. 24, 3, 27, 30, 37, 39. *and* 26. 64. *Mark* 8. 38. *Acts* 1. 11. *and* 2. 20. *and* 3. 19, 20, 21. 1 *Cor.* 1. 8. *and* 15. 23. *Coloſ.* 3. 4. 1 *Theſſ.* 1. 7, 10. *and ch.* 2, *throughout. Phil.* 2. 16. *and* 3. 20. 1 *Tim.* 6. 14. 2 *Tim.* 4. 8. *Tit.* 2. 13. *Heb.* 9. 28. *and* 10. 37. *James* 5. 8. 1 *Pet.* 1. 7, 13. *and* 4. 13. *and* 5. 4. 2 *Pet.* 3. 4, 10, &c. *John* 2. 28. *and* 3. 2. *Jude* 14. *Revel.* 1. 7, 8. *and* 2. 25, 26.

that took heed to the Light, which hath lain hid in Darkneſs, will ceaſe from all outward expectations of his Coming; with much more to this purpoſe. Through which corrupt Notion, together with Men's numerous Diſappointments in their carnal Calculations of the Time on't; which none know, or is to know, but God alone, as our Saviour informs us) they, as well as others, have in a manner loſt all belief in his ſaid Appearance, (as Chriſt ſaid they would) now that we have ground to believe the Time is near, by thoſe Signs upon us our Lord foretold ſhould immediately precede it, in order to our better Preparation to meet him in the Diſpenſation of his Judgments, which are to make way for it; yet is there no Chriſtian Society under the Copes of Heaven, that the Loſs of the Faith of his ſaid Coming, has had the Effect it has on the *Quakers*, in their bold Renunciation of the Sign he was pleaſed to inſtitute to preſerve it; For,

Nature of Chriſtianity, p. 29, &c. Elwood's *Anſwer to* G. K's *firſt Narrative p.* 47, 160, 162, 164, 204. John Whitehead's *Works, p.* 51. S. Eccles *Muſick Lecture, p.* 19, &c. *Light and Life within, p.* 18, 40, 41. *Chriſtian Quaker, 1ſt Part, p.* 11, 16. *2d Part, p.* 112, 113. Fuce's *Fall, p.* 2, 3, 4, 5, 6, 7, 20, 21, 34. Cole's *Teſt. of the Father's Love, p.* 6, 14, 16. Ben Cole's *Book.*

See the Text as truly tranſlated. P. 48, 49. *of the 2d Part of* Roger's *Chriſtian Quaker, compared with* Barcley's *Apol. Rights of the Chriſtian Church. And* Lacey's *general Deluſion of Chriſtians diſcover'd.*

5*thly.* Not to inſiſt on the Doctrine of Baptiſm with Water, which though I own was commanded by Chriſt to be practiſed by his Twelve Apoſtles, till the End of that Age, as in the Original, till when he promiſed to be with them for their Incouragement, (as we find he was by the miraculous Gifts of his Spirit accordingly) yet as it was originally the Baptiſm of *John*, which was to decreaſe, as it did by degrees in the primitive Church, which made *Paul* (who had not that Commiſſion) thank God he baptized none of them, but *Criſpus* and *Gaius*, with the Houſhold of *Stephanus*, he being not ſent for that purpoſe, I conclude, it ceaſed in point of Obligation upon the Death of the Twelve Apoſtles, as the Supper of our Lord did not, as our deprav'd *Quakers* without proof takes for granted,

For

For reading in *Acts* ii, &c. That *when the Day of Pentecoſt was fully come, the Holy Ghoſt miraculouſly deſcended upon the Apoſtles*, according to Chriſt's promiſe in *John* xvi. 17. They from thence with other miſconſtrued Texts, conclude, That the Lord's Supper with Bread and Wine was no Goſpel Ordinance, or that miraculous Effuſion of the Spirit was the ſecond Coming of Chriſt, which terminated the Uſe on't in point of Obligation. Thro' which Antichriſtian Notion, as the due Value of his Death and Sufferings thereby commemorated, is ſeldom preach'd up amongſt them; ſo they have not only finally come to loſe all true Faith in his ſecond Coming in his glorified Manhood, in order to the Reſtitution of all Things, ſo often foretold of, to their own Danger of a Midnight Surprizal; but by pretending, that the Paſchal Lamb is of as much force as Bread and Wine, (the continuance whereof is as much as in us lies, to pluck up the Goſpel by the Roots, for which Cauſe the Appellation Ordinance of Chriſt they renounce as Unſcriptural) expoſe others to be overtaken unawares in an unprepared State, through the ſuddenneſs of his Coming, as a Thief in the Night; againſt which, as he commanded all to watch, ſo he inſtituted this holy Sign, and made known the ſame alſo by Revelation to St. *Paul*, the better to forewarn us of it.

Great Miſt. p. 52. 161. 249. *Anſwer to Church Faith, p.* 16. Pen's *Key, p.* 25, 26, 27, *&c.* Viver's *Reply to the Vic. of* Banbery, *p.* 15. *Counterfeit Convert, p.* 30, 31. Antidote Ven. *p.* 111, 112, 113. Fox's *Cited p.* 40. *of* Rich's *Report from the Committee. Counterfeit Chriſtian, p.* 99. *Chriſtian Quaker, 2d Part p.* 48. 92. *Rector examined, p.* 28. *Contemn'd*

Quaker, p. 39, 92. *Quaker clear'd, p.* 74. *Quakeriſm, a new Nick-Name, p.* 143, 144. *Wiſdom juſtified, p.* 68, 89. *Reaſon againſt Railing, p.* 108, 109. *Serious Examination of* G. K. *p.* 30. *Truth's Principles, p.* 22. *Truth prevailent. Summary Propoſitions. Chriſtian Quaker, 1ſt Part, p.* 11, 16, 101. Howgil's *Works, p.* 436, 437. Fuce's *Fall, p.* 31. Eccles's *Muſick Lecture, p.* 19. *Defence of the Snake, 2d Part, p.* 106.

Now as all theſe their Errors proceed from their Idolatrous Preference of the common Light, meer Light, and particular meaſure of Light, given to every Man coming into the World, by the Father of Lights, as God and Chriſt's only true ſaving Light, Grace and good Spirit, the Holy Scripture

Scripture ſpeaks of, as appearing to all Men in a Day of Viſitation in order to their Salvation: By their moſt confuſedly applying ſuch Scripture Inſtances to the one as relates to the other, as may be found by their Books inſtanc'd in the Margent amongſt many others; ſo though theſe be bad enough, yet are they not all the Errors wherewith they have infected us, by their Exaltation of its Directions as a Rule above Scripture, which, notwithſtanding the fine gingling Titles of *Infallible, Unerrable, Omniſcient, Omnipotent, Glorious Beam or Ray immediately proceeding from Chriſt, the Fountain and eternal Light of Life*, they beſtow on it; as it is only a created Faculty, which Condemns or Excuſes what we are by Education or Conception made to believe to be Evil or Righteous, is as various in its Dictates through the means of of *Adam*'s Fall, as Men's Education Sentiments;

See Pen's *brief Anſwer to a falſe and fooliſh Libel, p.* 13, 14. Barcley's *Apol. p.* 305. Pen's *Reaſon againſt Railing, p.* 13, 14, 16, 41, 119. *Counterfeit Chriſtian, p.* 84, 85. *Spirit of Truth, throughout.* Vicaridge's *Truth and Innocency, p.* 23. *Quakers clear'd, p.* 77, 81. Howgil's *Works, p.* 18, 19. *Preface to* Fox's *Journal, compar'd with* Fox's *great Miſtery, ſelect Epiſtles, and Doctrinal Works on this Subject.*

The one in being thereby led to believe he did God Service in perſecuting his Servants, and the other in thinking

as *Paul* and *Martin Luther* witneſſed in their unconverted State, and our Countryman Eſq; *Blunt* ſorrowfully experienced, through the Diſturbances he met with from the tedious Cries of ſome miſled *Turks* to their *Mahomet*, for pardon of the ſad Sin, their Light within told them they had committed, in drinking a Glaſs of Wine with him, contrary to his Holy *Alcoran*. And we now fur-

be offended God in neglecting his Popiſh Rules. See his Preface to his Comment on the Galatians.

In the due Conſideration whereof, I cannot but adviſe all our Quakers and others that read this, to prefer the Holy Scriptures of the Old and New Teſtament, as a Light that ſhines in a dark Place, till the Day dawn, and Day Star ariſe in their Hearts that leads to Chriſt, far beyond this their magnified Light within from their Creation, according to our bleſſed Saviour and his Apoſtle Peter's *Inſtructions; ſince this Light within them cannot be the Day Star of which our Saviour and his Apoſtle ſpeaks,* John v. 39. 2 Pet. i. 19, 20, *&c. as our depraved Quakers dream, ſince we are to wait for it, which, in their ſuppoſition, we need not.*

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ther find by its Conduct of the depraved amongſt us, which gives me ſorrowful cauſe to fear, that thoſe our deluded Leaders (we have ſo reverenced) will prove thoſe falſe Prophets, (that cries *Lo, here is Chriſt, and lo there*, &c. this, that and the other noted Quaker's Light) of which our bleſſed Saviour hath forewarn'd us; ſince inſtead of the true and infallible Light of Life manifeſted in all Men at certain Seaſons, whilſt the Day of their Viſitation laſts, in order to their eternal Salvation, by him from whom it comes, this their magnified Principle of the Light in all Men coming into the World, is really no other than the Light of natural Conſcience, of which the Apoſtle ſpeaks, *that may become Darkneſs through their perſiſtance in their Corruptions*, as it hath in them, as I have already made appear in ſome meaſure, and ſhall more fully evince by divers other Pervertions of Holy Writ it hath expoſed them to, through their dependance on the Infallibility of its Conduct; whereby they may come to ſee, that inſtead of leading them in all Things right, as they would perſwade the World, it hath in every thing almoſt led them moſt groſly wrong, ſince beſides the foregoing Pervertions with reſpect to Doctrine, it hath led them into the following ones with relation to Majeſty and Miniſtry: For,

Bourignon's *Warning againſt the Quakers*, p. 88, 254, &c.

6thly. To paſs by their *Fox*'s corrupt Sentiments againſt Kings and Kingly Government hereafter notified amongſt others of his Corruptions, as Doctrines they are accountable for, by their approbation of his Books in their late printed Collection of Titles of thoſe wrote for their Truths ſake, though they in Words ſometimes to ſerve a turn will ſeem to deny them.

Becauſe they read in *Matt.* v. 44, *&c. Chriſt's Command to love our Enemies*, &c. They from thence with other Texts, moſt ridiculouſly tell the World, that if the Magiſtrate be a Chriſtian, or deſires to be ſo, he ought in the firſt Place to obey this Command of his Maſter, and then he could not kill his Enemies, reſiſt their violence by force, or ſtrike

Barcley's *Apol. p.* 567. *compared with p.* 560, &c. *of the ſame.*

Fox's *Doctrinal Works*, *p.* 164, 168, 179, 230.

ſtrike again when they ſtrike him, with more to this purpoſe; whereby as they make void in effect God's Ordinance of Magiſtracy, which they in Words pretend to own, 'tis the leſs wonder that this their groſs Error ſhould alſo involve them in others tending to their Diſhonour, in order to weaken them in the Execution of their Office, by repreſenting their Subjects as no ways inferiour to them; in proof whereof,

As Mrs. Anna Bourignon *hath well obſerved, p.* 160, 180, &c. *of her Warning againſt them,*

See Pen's *No Croſs no Crown, on this Subject. Key, p.* 31. Fox's *Juſtice and Judgment, p.* 8. *Doctrinal Works, p.* 231. *Select Epiſt. p.* 266. B. Cole's *Quaker cleared p.* 22. Barcley's *Apol. p.* 515. *And Proteſt. Martyr's Precedent in Q.* Mary's *Reign. Great Miſt. p.* 1, 16, 71, 136, 174, 207, 7, 17, 19, 27, 29, 35, 46, 85, 103, 128. *Doctrinal Works, p.* 26.

7thly. Becauſe they read in *Eſther* iii, *&c.* That holy *Mordecai* (as a Type of Chriſt, and righteous Precedent to all true Chriſtians, with relation to ſuch Perſecuting Magiſtrates or Miniſters as forfeit their Office by incroaching on God's Prerogative through their Antichriſtian Impoſitions) deny'd to bow his Body, or give any other perſonal Reverence to a perſecuting proud *Hammon*; They from thence, with other miſconſtrued Texts, moſt weakly conclude, that we may not bow our Bodies, or uncover our Heads in way of Reverence to ſuch Chriſtian Magiſtrates or Miniſters as God ſets over us, in order to our Defence from Foreign Invaders and Heretical Intruders, contrary to the holy Ancients Practice, and *Mordecai*'s Chriſtian Precedent, in his acceptance of that Reverential Homage on his deſerved Exaltation he had juſtly refuſed to give his unworthy Predeceſſor; which Extream has led them into another of the ſame Nature: For,

8thly. Becauſe they read our Lord's Advice in *Matt.* xxiii. 10. againſt our being called Maſters, (*i. e.* of our Faith in a Spiritual Senſe, one being our Maſter, even Chriſt) They from thence, with other perverted Texts, not only conclude it Unchriſtian to call any Man whatſoever ſo on any pretence or occaſion, who are not our Maſters in the common groſs Senſe, (contrary to the Ancients Precepts and Precedents); but alſo from *Elihu*'s refuſal to give flattering Titles, ſome of them have

have denied the giving any Titles to any Man as Unchriſtian, in what Station ſoever, how neceſſary ſoever for Diſtinction between Magiſtrate and Subject; whereby as they weaken their Authority, by levelling the Prince with the People, ſo by their following Error of the Nature of the foregoing, they make way for their Deſtruction; in order whereto,

Good Council rejected, p. 49.

9*thly.* Becauſe they read in *Micah* iv, &c. That *in the laſt Days, when the Mountain of the Lord's Houſe ſhall be eſtabliſhed in the Top of the Mountains, they ſhall beat their Swords into Plow-Shares, and their Spears into Pruning-Hooks*, &c. They (forgetting what's foretold in *Joel* iii. 9, 10. compared with their own ancient Teſtimonies of their righteous Uſe in the firſt place, to make way for that bleſſed Day they ſpeak of) from thence with other perverted Texts, conclude, 'Tis unrighteous for true Chriſtians to uſe ſuch like Weapons in their own or Magiſtrates Defence, againſt Domeſtick Inſulters or Foreign Invaders in the interim; under pretence, that as they are brought into that peaceable Diſpoſure the Prophet *Micah*, &c. ſpeaks of, through their Obedience to the Light within, which is beyond the neceſſity of them, ſo their Faith is ſufficient to preſerve them from Danger (with others of the ſame Principle) without the uſe of thoſe Weapons the Prophet *Joel* foretels the Service on; wherein, as the ſeveral Seizures of their Perſons and Effects by *Turkiſh* and *French* Pirates are enough, one would think, to convince them of their Error in the laſt reſpect, notwithſtanding their particular Deliverances they boaſt of; ſo the Doctrine of our Saviour in *Luke* xii. 39. compared with his Declaration in *John* viii. 7. That ſuch as are without Sin (as our pretended perfect Quakers account themſelves) are the only fit Perſons to caſt the firſt Stone at Sinners, one would think ſhould do it in the firſt, were they not wilfully reſolved to continue in their Ignorance; which yet we find them ſo far from repenting of, as that they further ſtrengthen

Fox's *Doctrinal Works, p.* 230. *Declaration from the Harmleſs*, &c. G. Biſhop's *Warnings to* Oliver Cromwel. Barcley's *Apol. Reaſons why they could not ſign the Abjuration*, &c.

then themſelves therein, by their following perverſion of the Apoſtle *Paul*'s Expreſſions: For,

Fox's *Doctrinal Works*, *p.* 130, 182, 191. Pen's *Key*, *p.* 35. *Declaration from the Harmleſs.* Barclay's *Apol.* *Quakers Plea.* Anguis Flagellatus *on this Subject.*

10*thly.* Reading in 2 *Cor.* x. 4, *&c.* compared with *Eph.* vi. 12, *&c. That the Weapons of the Apoſtles Warfare were not Carnal, but Mighty through God to the pulling down of the ſtrong Hold of Sin and Satan, and Spiritual Wickedneſs in High Places*, &c. They from thence with other miſconſtrued Texts, in like manner conclude, That no true Chriſtian Magiſtrate or Subject may uſe Carnal Weapons (as they call Swords, Staves, Guns or Goals) in way of defenſive War againſt Thieves and Murtherers, *&c.* under pretence, that all Wreſtling with Fleſh and Blood, and killing Creatures, have been learned of the Devil; directly contrary to our Lord and his Apoſtles Chriſtian Doctrine, in *Mark* xiv. 48. *Acts* xxv. 11. *Rom.* i. 32. and their own ancient Precepts and Precedents; which yet is not all the Errors they are guilty of, as will appear by what follows, with relation to their Legal Injunctions: For,

Fox's *News coming up*, *p.* 18. Maſon's *Innocency clear'd*, *p.* 1, &c. Parnil's *Shield*, *p.* 81, 82, 84. Fox's *Great Miſtery* (*of Iniquity*) *p.* 179. Parnil's *Shield*, *p.* 81, 82, 84.

11*thly.* Becauſe they read in *Matt.* v. 34, *&c.* our Saviour's Command to his Diſciples, *Not to Swear at all*, &c. in evidence that he would have us preſs after ſuch a State of Holineſs as is beyond Oaths, ſince what is more than *Yea, yea*, and *Nay, nay*, cometh of Evil, (as all Exhortations, Laws, Orders and Magiſtracy, as well as Oaths, do, by their own Confeſſion) They, according to their uſual Method of Perverſion, alſo poſitively conclude from thence, (with that of *James* v. 12.) That all true Chriſtians are thereby abſolutely prohibited to Swear at all, or abjure others in Truth and Righteouſneſs to ſatisfie the Incredulous in Matters of Religion, or end Strife betwixt Man and Man, in Matters of *Meum* and *Tuum*, where it can't be done without Oaths; to the Holy Prophets, our bleſſed Saviour, his Apoſtle *Paul*, with the holy Angel, the primitive Chriſtians, and their own Contradiction, in theſe ſeveral Inſtances noted in the Margent amongſt many others that might be mentioned: whereby (as they as well

well may ſo indeed) they in effect do renounce all Exhortations, Laws and Magiſtry, as well as Oaths, as Matters that come of Evil, and conſequently Unchriſtian; in purſuance of which corrupt Notion, as they boldly tell the World, they have an Unction from the Holy One, and know all Things, ſo as that none need to teach them, who are from under the Law, which was added becauſe of Tranſgreſſion, for which Cauſe, as Chriſt came to fulfil and end all outward Laws and Government of Man, all Kings, Rulers, Judges, Juſtices, Conſtables, Lawyers and Laws muſt be cut down, with more to this purpoſe; which, how true ſoever, when Chriſt comes perſonally to Reign and Rule with his Saints with him, in the Times of Reſtitution ſpoken of by all the holy Prophets and Apoſtles, *&c.* are as well as Oaths, notwithſtanding, till then to be continued as Uſeful, Neceſſary and Chriſtian, to rectifie the World, and right the Oppreſſed ſo far as they are able; let our depraved Quakers inſinuate what they will to the contrary, in favour of their Pervertions of our Saviour's Words and Intentions, wherein they further perſiſt in what follows: For,

Fiſher's *One Antidote more againſt Swearing.* Burrow's *Works, p.* 101, 536, 575, 622. Watkins's *Swearing denied.* John Whitehead's *Works p.* 258. Pen *and* Whitehead's *Treatiſe of Oaths, throughout.* *Key* 36, *and Pſ.* 63. 11. *Iſ.* 45. 23. *and ch.* 65. 16. *Jer.* 4. 1, 2. *and* 12. 16. *Matt.* 26. 63, 64, 2 *Cor.* 1. 18. *and* 12. 19. *Galat.* 1. 20. 1 *Theſ.* 5. 27. *Heb.* 6. 16. *Revel.* 10. 6. Cave's *primitive Chriſtian. p.* 77, 134, 374, 375. Fox's *Select Epiſtles, p.* 153. Howgil's *Works, p.* 86. Woolrich *to the King, p.* 9.

12*thly.* Becauſe they read in *Matt.* x. 8, *&c.* That Chriſt's Miniſters ought to preach freely as they have freely received (*i. e.* without compulſive Maintenance for their Preaching) They from thence with other Texts, weakly conclude, That the free Gift of the Tythes of Men's Increaſe towards the neceſſary Support of ſuch Miniſters as they believe to be true Ones, is not only a denial of Chriſt's being come in the Fleſh and the Root of Rantrizm, *&c.* but that to pay the ſame to ſuch Impropriators as they are legally ſettled on, by the Nation's Repreſentatives for Civil Uſes, is alſo Un-

Cry of the Oppreſſed, printed 1656, *p.* 1, &c. Elwood's *Antidote againſt* Roger's *Inſection.*

Yearly Papers in Manuſcript, as well as printed ones.

Unchriſtian, and to be denied by all true Followers of Jeſus. All which groſs Errors, amongſt many others of the ſame Nature, as they firſt learned of their magnified Apoſtle *Fox*, as may be found upon Examination; ſo conſidering how numerous his Miſtakes of this kind are, through his preference of the Light within him from his Creation, (under the Denomination of Chriſt's only true ſaving Light) one would wonder, we his bigotted Proſelytes ſhould ſo long befool ourſelves in following him in his Extreams of this Nature, of which, beſides the foregoing, I ſhall preſent the World with the following Catalogue, as Matters his Followers of the ſecond Days Meeting are alſo accountable for, through their approbation of his Writings, that they and others may be aware for the future how they implicitly take things on Truſt, without due Examination in reference to their Promoters; ſince had they not reſolvedly ſwallow'd at random every thing he wrote, through their Idolatrous Opinion of his peculiar Infallibility, (in conceit whereof they would not ſubject his Writings to the Scrutiny others came under, as I am informed, leſt it bring his proud Pretences of that Nature into Suſpicion) they would never have ſuffered themſelves to be thus bewildred by the ridiculous Pervertions of ſuch a blundering Bl-----kh-----d, who, inſtead of expounding Holy Writ according to its Native Senſe, moſt groſly abuſed it for want of neceſſary Diſtinctions, as (beſides the foregoing Inſtances, wherein we generally fell in with him) will appear by theſe following ones, wherein, as our truly ſenſible Friends never did, I hope none elſe will for the future approve him, except they be as Mad as our Second Days Meeting; ſince,

1*ſt*. Becauſe he read in 1 *Samuel* v. 8, *&c.* compared with 1 *Tim.* vi. 15, *&c.* That *Iſrael* of Old was not only juſtly blamed of the Lord for deſiring a King to Reign over them, like the reſt of the Nations without his Divine Direction, (under whoſe Government they then immediately

was as their King) but that the Apoſtles owned no other King of their Conſciences, but Chriſt our Lord, and only King of Kings; he not only renounces all outward Kingly Government, as inconſiſtent with Chriſtianity now in this our Day and Age, (with all inferiour Officers under them) but alſo boldly proclaims all ſuch Apoſtates and Traitors againſt Chriſt, as deſired and dote (as he calls it) on an earthly King; under pretence of the Cave *Joſhua* put thoſe of the *Canaanites* in, being the only fit place for them: Again, *See his ſeveral Papers printed a little before the King came in*, Anno 1660. *compared with his News coming up out of the North*, &c.

2*dly*. Becauſe he reads in 1 *Cor*. vi. 17. That *he that is joyned to the Lord is one Spirit*, (as explained the Verſe before, by him *that is joyned to a Harlot being one Body*) He makes no difficulty from thence to conclude, Chriſt is not diſtinct, nor diſtinguiſhed from the Saints; under pretence, that there is a ſubſtantial, eſſential and perſonal Union betwixt the eternal Spirit and Believers. *Great Miſt. p.* 1, 16, 37, 136, 174, 207, 248, 258.

3*dly*. Becauſe he reads in 1 *John* ii. 20, &c. That they who keep the Word of God, *have an Unction from the holy One, whereby they know all things*, (*i. e.* neceſſary to be known by them) He not only concludes, That 'tis no Blaſphemy to ſay, the Saints know all things without diſtinction, but that they can diſcern who are Saints and who are Devils, &c. without ſpeaking a Word to them. *Great Miſt. p.* 1, 6. *contrary to his Supporter*. W. P. *Reaſon againſt Railing*, *p.* 11.

4*thly*. Becauſe he reads in *Mat*. v. 48, &c. Chriſt's Commands, *to be perfect as our heavenly Father is perfect, and merciful as he is merciful*; He from thence with other Texts, preſumptuouſly concludes, That we may not only be as perfect and merciful, but alſo as pure as Chriſt and God is, not only in Quality, but equally alſo, to the Holy Scriptures expreſs Contradiction. *Great Miſt. p.* 3, 27, 232, 282.

5*thly*. Becauſe he reads in *Phil*. iv. 5. *That the Lord is at hand*; He from thence with other Texts will have it, That he is not afar off in his bodily Preſence; under pretence, that it is no Blaſphemy to ſay, He is in us as God and Man, yea, whole Chriſt, God and Man, Fleſh and Spirit within us. *Great Miſt. p.* 8, 9, 12, 16, 17, 68, 246, 248, 249, 258, 322.

Great Miſt. p. 5, &c. 6*thly.* Becauſe he reads *Rom.* viii. 14. *That as many as are led by the Spirit of God, are the Sons of God*; He from thence, with other Texts, concludes, The Spirit does all the Saints do; and ſays, all the Saints ſay ſo, as that they neither ſay, do, or judge *any thing* by any Underſtanding of their own, but what the Spirit does.

Ibid. p. 68. 7*thly.* Becauſe he reads *Acts* xvii. 24, *&c.* That *God dwelleth not in Temples made with Hands*, (*i. e.* ſo as to confine himſelf to them) He concludes, All Temples ſet up ſince the Days of the Apoſtles, in imitation of *Solomon*'s, are Idols, Maſs-Houſes, Beaſt-Houſes, *&c.* wherein God can't be worſhipped.

Ibid. p. 80, 253. 8*thly.* Becauſe he reade *Acts* xx. 28. of *the Holy Ghoſt making Overſeers in the Church*; he from thence concludes, The Officers and Overſeers of the Church are inviſible.

Ibid. p. 29, 90, 100, 229, 273. 9*thly.* Becauſe he reads in *Gen.* ii, *&c. God breathed into Man the Breath of Life, whereby he became a living Soul*; he makes no Bones to conclude, Our Souls to be one Being with and part of God, infinite in themſelves, and of the divine Eſſence.

Ibid. 138. 10*thly.* Becauſe he reads in *Revel.* xxi, *&c.* Of *all things being become new to them that are Chriſt's*; he concludes, The *New Jeruſalem* ſpoken of *chap.* 21. is Witneſſes come down from Heaven among the Saints who know it.

Ibid. 253. 11*thly.* Becauſe the Apoſtle *Paul* in 1 *Tim.* i. 13. bids us, *Hold faſt the Form of ſound Words*; he concludes, That to ſay *you* to one is a Sin.

Ibid. p. 67, 100, 127, 248, 12*thly.* Becauſe he reads, *That the Holy Ghoſt and Son are equal in Power and Glory with the Father*, (which, as he pretends, they are come to Witneſs) he concludes, That he and his Friends call'd *Quakers* are equal with God.

Ibid. p. 3. 12, 210, 211, 214, 222, 246, 248, 249. 13*thly.* Becauſe he reads, *The Saints ſit with Chriſt in heavenly Places*, &c. He concludes, The Body of Chriſt is not out of the ſight of his Saints, but perſonally within them, Fleſh and Spirit, and not without them, under pretence, that none have a Glory and a Heaven but within them; in purſuance of which Abſurdity, Be-

Becauſe he reads 1 *Cor.* xv, *&c. Chriſt is the Lord from Heaven*; he will needs have it, That he is not in Heaven in his Humanity. *Ibid. p.* 4.

14*thly*. Becauſe he reads, *Chriſt dwells in his Saints*, and that the Apoſtle ſaid, *God will dwell in you, and our Converſation is in Heaven*; he not only will have it, That the Saints Bodies are Chriſt's Body who was in them, but alſo concludes, God's Eſſence, Heaven, and Chriſt's Perſon were in the Body of *Peter*. *Ibid. p.* 249.

15*thly*, Becauſe he reads, that *he that hath two Coats ought to give him that hath none*; he concludes, That Men ought to give theirs to the next Beggar that asks them. *Ibid. p.* 25.

All which (with the foregoing Errors, amongſt many others of the ſame Nature) being the natural Fruits of that goodly Tree of Doctrines, (*i. e.* the Light within every Man coming into the World) this our exalted Patron *Fox* firſt taught us to adhere to, as a Rule above Scripture; *William Pen* ſo illuſtriouſly magnifies, as the faithful Servant of Jeſus Chriſt, who had an extraordinary Gift in opening the Scriptures, by going to the Marrow of Things: 'Tis the leſs Wonder, that the ſaid *William Pen* and his depraved Collegues of our Second Days Meeting, ſhould ſuffer themſelves to be led by him into others of a higher Nature, by blindly following him to their Danger of Damnation, without true Repentance and Amendment, as will appear by the enſuing Inſtances of their *Hereſie*, which is the next Charge I have undertaken (and now defend) to prove them guilty of, as follows: In order whereto *In his Preface to his Journal.*

HERESY.

1*ſt*. IF it be damnable Hereſy to deny the Lord that bought us, as the Apoſtle 2 *Pet.* ii, *&c.* hath affirmed.

Smith's *Primer, 1ſt Impreſſion, p.* 8, 59. *as explain'd in his ſaid Primer, compared with p.* 45. *of his Collection.*

Then ſince thoſe our depraved Quakers have ſo expreſly denied *the Lord that bought us*, by diſowning any other God or Chriſt, but what is within Man; under pretence of their being falſe Miniſters, that preach Chriſt in Heaven above, none having a Glory and a Heaven, but what is within them; thoſe our depraved Quakers are guilty of Hereſy.

Fox's *Great Miſt. p.* 214. *compared with p.* 72, 183, 206, 210, &c. *of the ſame Great Miſt. And p.* 29. *of* E. Burrow's *true Faith of the Goſpel contended for.*

2*dly*. If to deny the Body of our Lord, which aſcended towards Heaven in the ſight of his Apoſtles, to be his glorify'd Body whom the Heavens muſt retain, until the time of the Reſtitution of all Things, ſpoken of in *Acts* iii. 21, *&c.* be to deny the Lord that bought us.

Quakers Refuge, p. 39, 40, 41. *with* Fox *and the two* Whitehead's *brief Diſcovery, p.* 7, 8, 9, 14, &c.

Naylor's *Second Anſwer to* Thomas Moor, *p.* 13, 14, 15.

Then ſince *John Whitehead*, a noted Quaker Preacher, has, in the Quaker's Name, not only in effect denied that Body of Chriſt, by confeſſing, that he hath ſeveral times denied *Tho. Grantham's* Aſſertion, That Chriſt hath now a Body of Fleſh and Bones, circumſcript or limited in that Heaven which is above, and out of every Man on Earth, under pretence, that his Opponent ſtood in that which diſcerns not the Lord's Body of heavenly Fleſh, Blood and Bones, which he affirms is within us to eat upon. But alſo *Joſeph Fuce*, another of their Preachers, in confirmation of this their Doctrine, hath expreſly told the World, *That he went to his Father from his Diſciples as a Shadow, and is at the Right Hand of God in us all; his Body he had in the Womb of the Virgin, being tranſlated into*

into that he had with the Father before the World began, &c. Smith's *Banner of Love*, *p.* 10. *Contrary to the Doctrine of the Christian Martyrs, as set forth in p.* 13, 25. *of* J. F.'s *Acts and Monuments.* Fox's *Great Mist. p.* 37. Fox's *General Epistle, p.* 18. Fuce's *Fall, p.* 15, 19, 21, &c. F. Howgil's *Works, p.* 289.

The afore-mentioned *Whitehead*, with this his Brother Preacher, and all that abetted them by the approbation of their Books, are guilty of Heresy. In pursuance whereof,

3*dly*. To pass by their Friend *Atkinson*'s denial of Christ to be God and Man in one Person, &c. upon account of their Friend *Whitehead*'s Hypocritical Renunciation of the Author on't, since his Execution for Felony.

If to deny Justification by the Righteousness of Christ, which he in his own Person fulfilled for us, wholly without us, be to deny the Lord that bought us. Fox's *Great Mist. p.* 250. *Several Papers printed* 1671. *p.* 59.

Then our depraved Quakers, having expresly denied Justification thereby, as a Doctrine of Devils, and an Arm of the Sea of Corruption, which doth now deluge the World, (under pretence, that Christendom hath talked long enough of Christ's Flesh and Blood, which they who have eaten his Flesh, have passed through, none being justified, but such as fulfil the whole Law personally) those our depraved Quakers are guilty of Heresy. Penn's *Sandy Foundation, p.* 25. *Serious Apol. p.* 145. *Reason against Railing, p.* 67. Penn's *Part of Christian Quaker, p.* 97. Burrow's *Collection, p.* 26, 27, 33. Fisher's Rusticus, *p.* 8. *Voice of him that is escaped from* Babilon, *p.* 4, &c.

4*thly*. If to deny the Matter of Christ's Blood (as to the visibility of it) to be more than the Blood of another Saint, be a Heresy, as no true Christian, who is in any measure sensible of the Divinity of his Generation above others, will offer to question: Then our depraved Quakers having *See* Eccles's *Assertion as cited by* Tho. Elwood, *p.* 116. *of his Truth defended, compared with Light and Life, p.* 59.

Shewing's *Treatise of Thoughts, p.* 37.

ving ſo expreſly denied it (as well as Perſon) to be ſo in their Writings, our depraved Quakers are guilty of Hereſy.

Great Miſt. p. 207, 254. Barrow's *Collect. p.* 149. *as cited* Ang. Flag. 223. Virgil's *Popiſh Inquiſition, p.* 45.

5*thly.* If to deny the Perſon of Chriſt to be diſtinct from every Believer, be Hereſy, as none who believe *Acts* iii, *&c.* will offer to queſtion; then thoſe our depraved Quakers having ſo expreſly denied his Perſon to be diſtinct from every Believer, under pretence, that as Chriſt is not diſtinct from his Servants, as their Opponent imagin'd, the very Chriſt of God being within them, thoſe our depraved Quakers are guilty of Hereſy.

Atkinſon's *Sword drawn, p.* 5, &c. Whitehead's *Dipper plung'd, p.* 13.

See Moſes Weſt's *Book about Marriage, together with their ſeveral Orders on that Subject, as notified in my* 14 *Inſtances of their Apoſtacy yet in MSS.*

6*thly.* If the forbidding of Marriage, which the Apoſtle calls a Doctrine of Devils, be Hereſy; then our depraved Quakers, having not only forbidden our Marriage with any beſides our own Sect, (under pretence of all other Chriſtian Profeſſors being Infidels) but alſo, beſides their ſeveral Orders againſt our Proceedings in order thereto, without Guardians Conſent (or with it, within a Year after our former Wife's Deceaſe) hath by another of their Orders, abſolutely prohibited our lawful Marriage with our firſt Couſens, under the Penalty of our Excluſion from Church Communion, *&c.*

Popiſh Inquiſition newly erected, p. 45. G. Fox jun. *Works, p.* 4, 52. *Quakeriſm, a new Nickname, p.* 6.

Our depraved Quakers are guilty of Hereſy herein alſo, as they are in many other Reſpects too tedious to mention, in proof whereof thoſe that would be further ſatisfied, may peruſe thoſe ſeveral Books and Pages inſtanc'd in the Margin, amongſt many others that might be refer'd to, and find enough of them to confirm the Truth of this my Charge againſt them; and that not without reaſon by their own Sentiment, ſince, if they be Hereticks who deny the true Foundation, and err from the true Faith, which the Saints poſſeſſed and lived in, as the Quakers themſelves have confeſs'd, then thoſe our depraved Ones, having in thoſe ſeveral Matters (amongſt theſe here referred

to)

to) denied the true Foundation, and erred from Ishmael and the true Faith the Saints profeſs'd and li[illegible] *his Medit.* thoſe our deprav'd Quakers are no better tha[illegible] *caſt out* reticks by the effect of their own Confeſſion; w[illegible] *their Spirits* brings me to my next Charge of their *Uncha-* [illegible] *of the Lord* *bleneſs*, as a natural Conſequence of thoſe their [illegible] *Judgment* Heretical Impertinencies: In order to the proof *ſix'd, p.* 336. whereof *Chriſtian*

Quaker, 1ſt Part, p. 97. Fox's *Great Miſt. p.* 206, 250. *compared with thoſe* Bugg *mentions, p.* 88, 92. *of his Narrative of the* Sleeford *Conference. Picture of Quakeriſm, p.* 24, 25, 26, &c. *Sect.* 2. *of the Snake in the Graſs, and* G. K's *ſeveral Narratives of his Proceedings in order to their Detection; together with thoſe ſeveral Inſtances referred to in Part* 1. *of the Defence of the Snake againſt* G. Whitehead's *Antidote.*

INCHARITY.

1ſt. I Think good to remind them of an excellent Definition of a true Chriſtian, as ſet forth by Mr. *Baxter* in his Sheet againſt the Quakers, wherein, after an ample Relation of the incharitable Diſpoſure of divers other ſuch beſides theirs, he truly tells his Reader, *The Man that will ſtand ſafe, and look on the Folly and Miſery of all thoſe Sects with Prudence to his own Advantage, muſt be a ſincere Catholick Chriſtian, ſaved from Infidelity and Impiety, having one God, one Mediator between God and Man, and one holy Spirit, being a Member of one Catholick Church, which is not confin'd to the Sect of the Papiſts, of Anabaptiſts, or any Sect, but containeth all the true Chriſtians in the World; though ſome part of it be refin'd and pure, and others more deform'd and corrupt. Having one Catholick Rule, the Word of God, and a Catholick Love to all Chriſtians in the World, with a care and deſire of their Welfare, proportionable to their ſeveral degrees of Loveline[illegible].* With more to this purpoſe.

All which, if allowed a true definition of a true Christian, (as none such will deny it to be) then must our depraved Quakers be very false ones, in confining the Love and Favour of God to their own Sect, under pretence, of all others being Infidels, as they have done in what follows.

For not to insist on their most uncharitable Conclusion, that all they who receive or pay Tythes, deny Christ the true Light, and are out of the Covenant, &c.

If it be the effect of Incharity, not only to renounce all other Protestant Professors as Infidels, by forbidding their Proselytes to marry with any besides their own Sect as such, but also by proclaiming themselves *the peculiar People of God, and his whole Heritage*, &c. under pretence, that as God is only known among them, none else are in the Truth but the Quakers, all other Churches and Sects, by what Name soever known in the World, being of the Seed of the great Whore, with much more to this purpose.

Then those our depraved Quakers having so affirmed in those several Books instanc'd in the Margin, amongst many others, as undeniable Evidences of their Incharity in the highest Sense. In proof

See Eccles's *Quakers Challenge, compared with* Elwood's *Antidote*, &c. *Brazen Serpent lifted up, p.* 13. *Truth's Defence.* Smith's *Works, p.* 47. West's *Book about Marriage, throughout.* Burrow's *Works, p.* 64, 416. Elwood's *Answer to* G. Keith's *first Narrative, p.* 211. Fisher's Rusticus Acced.

p. 3, 4. Fox's *Epistle to his Great Mist. and Word from the Lord* (*as cited p.* 9. *of* Rogers's *Quakers divided*) *with his Papers to the Council of State*, &c. *wherein they tell the World, This is the Word of the Lord to you who are called Anabaptists, you take up a Command from the Letter, as they did in the* Galatians; *here you are all comprehended with the Light, and seen to be Lyars, and are for the Lake. And this is the Word of the Lord to you who are called Presbyterians, and you who read the Common-Prayer, you are wholly in Darkness, and given up into it, since whoever takes a Place of Scripture and makes a Sermon upon it, or from it, are Conjurers, and their Teaching is from Conjuration; wherefore, come forth ye Protestants who are called Presbyters, Independents, Baptists*, &c. *the Quakers deny you all, none being in the Truth but the Quakers; for as, their Faith is good for nought that say, the Light that is in every Man is neither God nor Christ. There's never any thrive that speak against the Quakers, who are the peculiar People of God, the Apple of his Eye, and whole Heritage*, &c.

proof of this my Charge againſt them, it need be the leſs ſurprize to them to be found not over Innocent towards their own diſtreſſed Friends in one far inferiour; in purſuance whereof,

As it hath been frequent with their Brotherhood to Excommunicate on very ſlight Occaſions ſuch as grow Poor amongſt them, to ſave the Charge of their Maintenance, as *Thomas Pell* and Widow *Lee*, of the Town of *Swineſhead* in our Parts, lately found by Experience; though the Parents of the latter, in a manner, ruin'd themſelves by relieving them and their Preachers, who flocked to their Houſe from all Parts, whilſt ought was in it to be had for them; for which Cauſe their Neighbours chain'd their Excommunication to the Whipping-Poſt, as the only fit Place for it. So not to inſiſt on their Incharity toward their poor oppreſſed Friend *Ann Steed* of *London*, together with thoſe ſeveral diſtreſs'd ones *Francis Bugg* reminds them of in his *Pilgrim's Progreſs*, &c. from whom they withdrew their Alms, on account of their Uncircumſpection to their *Thou* and *Thee*, with their other Formalities.

The Caſe of their abuſed Friend *George Begardner*, formerly of the ſame City, is next to be notified, being ſet forth in his *Quaker's Hypocriſy detected*, wherein, after he hath given the World an account how he was outwardly ruined by the loſs of his Employment, through his uſing their plain Language and manner of Carriage, whereby Poverty came ſo upon him, as that he wanted convenient Food to maintain his Health, through which he fell Sick and Lame together; in which deplorable State, though one of them relieved him a while according to his Neceſſity, they were ſo diſpleas'd with him, as that they not only judg'd and condemn'd his Reliever, but alſo ſorely ſnub'd and grudg'd him, as one that was like to be a Charge to them, which he not being able to bear in his great Miſery, forced himſelf abroad before he was able to go, whereby he brought himſelf ſo low, as that he was conſtrained to lie by it again;

gain; upon which, though he diſown'd them in a Senſe of their cauſeleſs Cruelty towards him, yet as they had not publickly renounced him according to their Church Diſcipline, they judg'd it convenient that ſome Perſon ſhould ſtay all Night with him, with one *Abigail Chapman* as his Nurſe; but as the Chyrurgion they ſent to him gave them to underſtand, he was never like to be cured, they ſoon grew weary of relieving him; whereupon he ſending for a Merchant of his Acquaintance, who had both Skill and Will to help the Poor, they ſoon laid hold of that, as an opportunity to leave him wholly, ſaying, *Seeing he had left their Chyrurgion, and rejected their Nurſe and Maintenance,* (which he had found inſufficient) *they would diſown him,* as they did accordingly to his utter Ruin; by which he found the Mercies of thoſe his pretended Friends no better than Cruelties towards him, as many others have alſo done beſides. In further proof whereof,

The Caſe of their moſt notoriouſly abuſed Friend *Thomas Boyſe* of *London*, comes next under Conſideration, for whoſe ſincere Dealings with them for their great Depravity, they firſt ruined him, as to the Things of this World, and then (inſtead of relieving him according to his Neceſſity) endeavoured to undo his Soul in the other, by forcing him againſt his Conſcience, to a ſlaviſh Corformity to their Corruptions, as appears by his own Relation, in a certain Treatiſe of the *Quakers Wickedneſs*, printed *October* 2, *Anno* 1676. with the Allowance of Sir *Roger L'Eſtrange*, entitled, *An Anſwer to their pretended Charity above Ingratitude, made manifeſt in their barbarous Dealings towards* Thomas Boyſe; concerning whom the ſaid Treatiſe tells us, That he at length finding our Leading Men, *&c.* acting contrary to their declared Principle, was made willing in the Spirit of Meekneſs and Righteouſneſs, to tell them of their Errors, Backſlidings and Hypocriſy; wherein, inſtead of hearkning to him, in order to their Reformation, they fell foul upon him by way of

of Threatning with great and terrible Words, which cauſed a trouble upon his Mind. Some time after which, in or about the Month of *June* 1673, he being ſuddenly taken in a ſtrange manner, to the Amazement of ſeveral Hundreds of Quakers who ſaw him, ſome of them thereupon moſt falſly and unjuſtly cry'd out *Deceit*; whilſt others affirmed, he was made a Publick Sign for his Wickedneſs; after which time, his Speech being taken from him *(as a Sign I am perſwaded of the Silence the Lord will ſhortly bring their Preachers to, as hath been foretold them)* he continued Dumb for about the ſpace of three and thirty Weeks; in five whereof he eat no Food at all, only drank Water; in which diſtreſs'd State, theſe his pretended Quaker Friends, inſtead of adminiſtring to his Comfort, were not wanting to add Affliction to this their afflicted Friend, by falſly ſuggeſting, That he could not only Speak, but Work alſo if he liſt, only diſſembled, by making himſelf Dumb and Lazy; whereas in truth, the ſaid *Thomas Boyſe* could neither Speak nor Work at all, (as by the Teſtimony of two Perſons choſen to judge between him and the Quakers, with others of his Neighbours, appeared) whereupon they not only refuſed to employ him in his Trade of a Taylor, upon his Recovery, which lay wholly amongſt them; but by their Lies, falſe Accuſations and Slanders (diſpers'd among all that knew him) perſwaded and hardned others againſt him, not to let him have any Work neither, thereby endeavouring, as much as in them lay, to ſtarve him and his Family; which ſo far took effect, as that he was at the Writing of this Treatiſe reduc'd to extream Poverty, who before did help to relieve them; in which diſtreſſed State, (though three Quakers hypocritically offered to allow him Suſtenance, on a Condition he could not in Conſcience and Honeſty conſent to, without being, as he declared, undone for ever) they, inſtead of relieving him, not only fall on to call him *Knave*, *Traitor*, *Judas*, &c. but alſo took him by the Legs, and dragg'd

dragg'd him down Stairs, with his Head on the Ground, towards the Street, to expoſe him to the Inſolence of the Boys; in order whereto, they gave out, *he was Drunk*, pretending to fetch a Conſtable to take him away; whilſt they had not ſo much Charity as to give him a little Water to waſh off the Blood they had drawn of him. After which he coming to their Houſes, as well as Private and Publick Meetings, to know what was the Deceit and Wickedneſs they accuſed him of; they, inſtead of giving him Satisfaction as they were in Duty obliged, firſt publiſhed a Paper againſt him, wherein they charged him with cauſleſly diſturbing them, (with other falſe and ſcandalous Imputations) and then laid their violent Hands on him again, ſome taking him by the Throat, others thruſting their Elbows on his Breaſt, others punching his Belly and Stomach, whilſt they had like to have taken away his Breath, inſtead of doing him Juſtice in Private or Publick for the Wrongs he had received from them; yet none like them for Chriſtian Charity, Tenderneſs, Meekneſs, Forbearance, and ſuffering all Things, without offering to lift up an Hand againſt or hurt any Man, if you will but believe them; though none in the World, I'm perſwaded, are ſo Uncharitable and implacably cruel as they be to their very beſt Friends, if they do but once tell them of their Hypocriſy, *&c.* as appears by their Treatment of this their oppreſſed Friend *Thomas Boyſe*, as well as what follows in the Caſe of that truly honourable Elder, and their worthy Chriſtian Monitor, *James Jackſon* in *Pav'd Ally* in *St. John's Street*, *London*, as publiſhed by himſelf in way of Anſwer to their Paper of Excommunication againſt him, in a certain Treatiſe he printed, *Anno* 1708. entitled, *An Appeal to Country Friends at this General Meeting*, &c. wherein he tells us,

How they firſt Excommunicated him, and then withdrew that Support they uſed to allow him, only for adhering to the Word of God through his inſpired Prophet; complaining, That though he

he was in the 72*d* Year of his Age, he was not only cut off from the Unity of the Quakers, for the Teſtimony of Jeſus, and faithful adherence to the Word of God, through his inſpired Servants, but that they had alſo for that Cauſe intirely withdrawn all manner of their former Succour, Supply and bodily Maintenance from him in his neceſſitous, dark, decayed old Age. Neither doth their mercileſs Severity yet ceaſe, ſays he, but they ſtigmatize me as an Impoſtor, becauſe I truly acknowledge the Goodneſs of God, in miraculouſly reſtoring Strength to my bodily Eyes, by Faith in God's Power, at the effectual and fervent Prayer of his Servant *John Lacey*, Eſq; ſo as I can write better without Spectacles, than I could two or three Years ago with them; with much more to this purpoſe, as a further Evidence of their Incharitable Diſpoſure, through which as many ſincere Souls amongſt us (who had their Dependance on their Supportment) have deeply ſuffered. 'Tis no wonder that ſome of the moſt Conſcientious of our Society ſhould find themſelves concern'd to expoſe their Depravity in this Reſpect, as a Warning to others of their great Declenſion from that Chriſtian Purity they at firſt pretended, in order to their Amendment; in proof whereof I refer my Reader to the printed Complaint of a certain nameleſs Quaker in *London*, in a Treatiſe he directed to *Friends in and about that great and populous City*, dated 13. 11 *Month*, 1701.

Wherein, after he has given them a melancholy Account of the inexpreſſible Hardſhip ſome of their Brethren went under therein, for want of neceſſary Relief: He in *p.* 17. in a ſorrowful Senſe thereof addreſſes his Diſcourſe to the Richeſt amongſt them, ſaying, *Pray what remarkable great Things have been done by divers outwardly wealthy rich Friends, whom the Lord hath raiſed up from a mean Eſtate?* Querying p. 19. *How is it that ſome publick Friends can be ſo very free, and outwardly laborious in publick Meetings, in throwing off the Spiritual*

Which brings to mind somewhat of their rich Preacher Eccleſton's *Charity towards a poor Friend's Wife in* Southwark; *who, he being prevailed on to viſit in the time of her Lying-in, inſtead of a Penny in Money (which ſhe then greatly wanted) beſtowed a long Prayer on her, as her Husband told me, which gave him ſome cauſe to think, that if it had been worth a Penny ſhe had gone without it; wherein he acted ſomewhat like thoſe Phariſees we read on, who cried,* Be ye warmed, be ye filled, *&c. without adminiſtring a Farthing in order to either. But though this be according to the Tenor of their declared Faith, that their God will defend them from Thieves and Murtherers, without their Uſe of Carnal Weapons in order to their Defence; yet how much ſoever they may attempt to excuſe themſelves by pretending Chriſtians muſt live by Faith and not by Sight, I doubt they in the end will find this of theirs in both Reſpects inconſiſtent with the true one, which works by Love, our Saviour taught his true Followers, how much ſoever they in Words pretend to it.*

ritual Portion of Bread on the People; and on the other hand, ſo ſparingly liberal in the diſtribution of their Temporal Riches upon the ſore ſtraitned amongſt the Lord's People? Page 20. *Inſomuch as the Charge and Burthen of the Poor, for the generality, lieth moſt upon Friends of mean and indifferent outward Circumſtance; from whence he has heard ſome ſay, they ſcarcely deſerve the Name of Friends.* Which is ſtill ſhort of that Incharity he in *p.* 23. juſtly charges them as guilty of, in both a Temporal and Spiritual Senſe, toward thoſe, who through their Prodigality, become Objects of their Compaſſion, to whom they are ſo far from adminiſtring to their Comfort in either reſpect at their return to them, (according to our Lord's Precedent in *Luke* xv, *&c.*) as that he ſays, they are ſent away with a Caſt of their former Extravagances in their Teeth.

Not to repeat thoſe Inſtances of their Incharity moſt juſtly expoſed in the *Snake in the Graſs*, Bugg's *Pilgrims Progreſs*, Rogers's *Quakers divided*, and Rich's *Epiſtle to the Quakers*, &c. beyond their Ability to defend themſelves, in their mean Eſſays for that purpoſe.

The next Complaint of this Nature I muſt remind them of, was made by our truly worthy and ancient Friend *Jone Whitrow*, in a printed Sheet ſhe in *Anno* 1701 gave away to their Brotherhood

therhood at their Publick Meetings in *London*, after *George Whitehead* had refuſed the Permiſſion of its reading in their Men and Womens Meetings in Manuſcript, when ſhe preſented it to his Hand by *John Edge* for that purpoſe; in which printed Sheet ſhe directs herſelf to them as follows:

To all you that are higheſt in Profeſſion, prepare to meet the Lord, who is come, and coming to try all your ſandy Foundations, and will diſcover your ſecret Parts, who have pretended many Years to keep Things clean, and yet the Stink of your Works is gone up before the Lord, and the Cries of the Oppreſſed among you have entred into his Ears. You cruel and mercileſs People, who have *Eyes and ſee not, Ears and hear not, Hearts but do not underſtand* to do your Duty towards the Poor, to them that are in Fellowſhip with you; you hate the Poor, becauſe they are poor; you proud People, from whence came you? Was not *Adam* your Father, and *Eve* your Mother? And look back from your laſt Original; Were *George Fox*, *Francis Howgil* and *Edward Burrow*'s Rich Men when they firſt came amongſt you? As poor as whom you had been, had you not gone a Whoring from the Lord after your own Inventions. Ye preſumptuous Ones, who are become Deſpiſers of them which the everlaſting Bleſſing is to; and dare you come to viſit ſuch in their ſore and grievous Sickneſs, in your proud, lofty, domineering Spirit, with hard Speeches and bitter Words, by way of Examination and Judging, to add Affliction to the Afflicted, to ſink the Spirits of the Helpleſs, and ſo inſtead of fulfilling the Law of Chriſt in helping to bear their Burthens, you make them heavier than before, and then give them a Bit with ſo many Knocks, that the Bit you give them (which doth not one half ſupply their Neceſſities) is ſo full of your gravelly Spirits, that it is hard for them to get it down. You that hoard up Thouſands upon Thouſands, is this your Self-denial and bearing the Croſs of Chriſt? Ye Worldlings, what Fruit do ye bring forth, that you ſhould ſtile

yourſelves

yourſelves Saints above all others? Had you been Faithful, you would not have wanted Wiſdom nor Power to diſpoſe of your Lord's Money, which now you muſt be call'd to an Account for your unjuſt Diſpoſal of, giving to ſome that have no need, and letting them want that are ready to periſh; as one of your Overſeers told me in her dying Chamber, (when ſhe ſent for me to ask Forgiveneſs for all the Wrongs ſhe had done me, and deſired my Prayers to the Lord for her.) And you being asked, Why you did ſo? Your Anſwer was, You muſt give them to keep them under you: Wherefore, though you are a People that are preaching up Perfection, and crying up *Truth, Truth*, it's no more than what the *Jews* did, crying, *The Temple of the Lord, the Temple of the Lord*; whereas, the Temple of the Lord was thoroughly to amend their Ways, and not to ſet up the Traditions of Men for the Commandments of God, as you do; therefore repent and do your firſt Works, or elſe God will remove your Candleſtick, and chuſe *another People in your Room to your Shame, a People which are no People*; for though you, as *Iſrael* of old, be as the Sand of the Sea-ſhore, there is but a Remnant ſhall be ſaved, and that Remnant ſaved by Fire, and that that is all Droſs ſhall be conſumed; therefore repent and do your firſt Works, for that was the Word of the Lord to you, through me his unworthy Meſſenger, before the great Plague in *London*, when I thought you to be a perfect People, becauſe you preached up the Doctrine of Perfection, and in thoſe Days, ſeemingly a ſelf-denying People; but alas, Man judges according to the outward Appearance, but God ſees the Heart that is lifted up, and is not upright; in a deep Senſe whereof, I ſome Years after viſited your Aſſemblies in Sackcloth and Aſhes, and was made to ſtand Dumb before you, as a Sign that God will put all Fleſh among you to Silence before him, which hath and will be fulfilled in its Seaſon; in faithfulneſs to God, and in love to your Souls, without all prejudice do, I ſay it, who

As hath alſo been foretold by others, and is now come to paſs accordingly, to their no ſmall Mortification. See John Penyman's *Tracts, p.* 14. *compar'd with* Richard Ranſam's *Publick Teſtimony, amongſt many others.*

could write a Volume of my Sufferings, by falſe, lying, ſlanderous Tongues, which the Poyſon of Aſps hath been under, ſharper than a two-edged Sword to ſlay the Innocent, and deſtroy my Teſtimony, which I have from the Lord againſt all Unrighteouſneſs among you; yet have I never roſe up againſt you, nor joyned with them that have, but have gone to the Lord with my Burthen, and he hath taken it off and ſuſtained me with his Heavenly Love and Embraces; and in his Spirit of Mercy and Truth, I then humbly beſought him, to ſhew the Doers of Wrong their Evil, and bring them to Repentance, ſeeing the Cauſe was his: But at this Time this would not do, without laying theſe Things before you, (though in a great Croſs to my own Will) to eaſe me of a Burthen that hath long lain upon me, through the heavy Complaint of your Poor, which I deſire you to take into Conſideration.

Thus far our ancient and truly worthy Friend *J. Whitrow*, in Teſtimony againſt their great Incharity, in proof of this my Charge againſt them; which whilſt we find them thus poſſeſt with towards their own profeſs'd Friends in their Life, 'tis no wonder that (inſtead of relieving ſuch as forſake them in a Senſe of their Corruptions) they ſhould condemn them to Hell at their Death, as they have done their ancient and once highly honoured Friend *George Keith*, with thoſe that take part with him, in their devis'd Epigram upon him in *Latin* and *Engliſh*, they ſent me and others of our Friends in our Parts, entitled,

In Georgium Keithum Caledonium Apoſtatem, &c.

Tranſlated

The Triumph of the Light, and Overthrow of Keith *and his Accomplices; as follows,*

KEith, Ecebolius *like, now leads the Van*
O'th' forlorn Hope, Apoſtate Julian,
The Apoſtolick Faith once own'd, but now
This Renegade the ſame doth diſavow:
Poetick Stories fab'louſly report,
On Heaven it ſelf the Giants made effort;
But Keith *outdoes them; his proud Folly view,*
They a feign'd God attack'd, but he the true *.
Keith *nothing ſcares, into black Hell he goes,*
Thence Stygian *Darkneſs at the Light he throws:*
But th' Light hath ſtill triumphed over all
For Ages paſt, and triumph ever ſhall,
Whilſt baffled Keith, *who better Things once knew,*
May rave i'th' Dark with his benighted Crew.

* *Meaning their Light within, which has led them into this Incharitable Diſpoſure, which if not timely repented of, will infallibly damn them.*

Thus, as they appear guilty of a Crime that unchriſtians all infected with it, according to 1 *Cor.* xiii. 1, 2, *&c*, it may well be expected, they are not over-free of the Vice of Lying alſo, as a natural Conſequent of it; in order to the proof whereof, I next deſcend to give Inſtances of their *Falſhood*, as follows.

FALS-

FALSHOOD.

Inſtances.	*Lies.*	*Proofs.*
Penn's Preface to *Fox*'s Journal.	That any Member of the Church may come to their Yearly Meeting if they pleaſe, and ſpeak their Mind freely in the Fear of God, to any Matter therein.	The Falſhood whereof, my ſelf, amongſt many others, am a living Witneſs.
Righteous Judgment placed, *p.* 59, 61, 93.	That to ſay, a free Debate when any Difference ariſes amongſt us is ſtifly deny'd, is a wicked Slander.	See *Rogers*'s Chriſtian Quaker, in five Parts; Preface to the Reader, and Poſtſcript, *&c.* in proof of this Lie.
Whitehead's Truth and Innocency, *p.* 41.	That they know of no ſuch ſupream Aſſembly amongſt them, as gives Laws and makes Orders for the Government of their People; their Orders ſet forth by the Power of God (as they pretend) being not intended by them for Laws.	*Melius Inquirend. p.* 129. *Elwood*'s Truth defended, *p.* 40, 41.
Accuſer of the Brethren caſt down, *p.* 127.	That they know nothing they practiſe among them as a People either in reſpect to Unity, Church-Government, Order, Diſcipline, *&c.* but ſuch Things as they have the Evidence of the Spirit of God for the practice of.	Witneſs their Continuance of their impoſing Order againſt Marriage of firſt Couſens as Goſpel Diſcipline, after they have in effect diſown'd it as unchriſtian, by their Allowance of *W. Parr*'s Daughter to trangreſs it.

Inſtances	*Lies.*	*Proofs.*
Righteous Judgment placed, *p.* 10, 11, 14, 15. Relation of the unlawful Proceedings of the Magiſtrates of *Harwich*, *p.* 3.	That they never endeavoured to compel and force tender Conſciences in Matters ſpiritual, to be conformed and in ſubjection, contrary to their own Minds, and Light of Chriſt in their Conſcience.	See *Rich*'s Hidden Things, with Tyranny and Hypocriſy detected, compared with their Impoſition on *Thomas Boyſe*, to condemn himſelf againſt his Conſcience, before they would relieve him.
Pen's *Judas* and the *Jews* combin'd, *p.* 38.	That they never puſh'd, pinch'd, kick'd and trod upon the Feet and Toes, pull'd down or hall'd any Conſcientious Enquirer or Oppoſer, *&c.* out of their Meetings.	Prov'd a Lie by the Teſtimonies of *Thomas Boyſe*, *John Penyman* and *William Rogers*, amongſt many others heretofore as well as hereafter cited.
Wyeth's Primitive Chriſtianity, *p.* 39.	That no lawful Cauſe appearing to hinder, they never diſcourage Marriage.	Witneſs their ſeveral Orders againſt Marriage of firſt Couſens, heretofore as well as hereafter mentioned.
George Fox and *Ellis Hook*'s Primmer to teach Children, *p.* 28.	That *Eſau* by taking Wives of the Poſterity of his Uncle *Iſhmael*, grieved his Father *Iſaac* and his Mother *Rebecca*.	Directly contrary to the Texts they refer to, which plainly prove, that he married thoſe to pleaſe his Parents, after he had vex'd them, by marrying others not of Kin to him.
Pen's *Judas*, *p.* 47.	That *John Whitehead* gave Power, by Letter, to the Brethren of *London*, to ſuperviſe and	Prov'd falſe by *John Whitehead*'s own Teſtimony, as cited *p.* 20, 21. of Tyranny and Hypo-

Inſtances.	*Lies.*	*Proofs.*
	alter his Letter about putting off our Hats in Prayer.	Hypocriſy, compared with his Letter, as quoted by *Pen* himſelf, in *p.* 67. of his ſaid *Judas* and the *Jews* combin'd.
See *Fox*'s (with five other of his *Foxonian* Friends) Anſwer to it, printed *Anno* 1665.	That *John Wiggans*'s Book, entitled, *Antichriſt's Strong Hold overturn'd*, &c. is unpaged.	Diſprov'd by *Wiggans*'s Book itſelf, compared with *F. Bugg*'s Retroſpective Glaſs, *p.* 563. in detection of this their Falſhood.
Fox's Great Myſtery, *p.* 29.	That *Richard Baxter* ſaid in *p.* 12. of his *Quaker's Catechiſm*, That the Goſpel, or Word, is the External Light.	See *Bugg*'s Reflection on their Lying Aſſertion, compar'd with *Baxter*'s Book and Page they refer to in proof on't.
Fox's Book in behalf of Women's Meetings, *p.* 68. as cited *p.* 62. of *Rogers*'s Chriſtian Quaker.	That *Micah*'s idolatrous Mother was a Vertuous Woman.	Though the Scripture informs us, She was an Image Worſhipper.
Parnil's Shield of Truth, *p.* 68, *&c.* with other Inſtances hereafter refer'd to.	That the Quakers are all of one Heart, all of one Mind, all of one Soul, and all ſpeak the ſame Things.	Diſprov'd by their following Inconſiſtences and moſt unheard of Confuſions about their Affirmation, *&c.* hereafter notified.

Inſtances.	*Lies.*	*Proofs.*
Juſt Enquiry, *p.* 19, *&c.*	That *George Whitehead* aim'd at nothing but Truth and Juſtice on all Hands, and thro' the Lord's Goodneſs, has long reſolved not to decline or conceal Truth, to vindicate or excuſe Error or Miſtake in any.	Witneſs his next Falſhood.
Whitehead's Chriſtian Quaker, 2*d Part*, *p.* 18.	That *Thomas Hicks* own'd, That the Light in him or *George Whitehead*, is a ſufficient Rule.	Diſprov'd in the Inſtance he refers to in proof of this his Aſſertion.
Some Account from *Colcheſter*, *p.* 12. compared with *p.* 2. of *George Whitehead*'s *Iſhmael* and his Mother caſt out.	That God had given *George Whitehead* the Gift of diſcerning between the Righteous and the Wicked, between him that ſerveth God and him that ſerveth him not.	Yet never could diſcern the Wickedneſs and Ungodlineſs of himſelf, witneſs his following Lie.
Juſt Enquiry, *p.* 6.	That the repeated Reflections inſinuated againſt them concerning Government, Monarchy, Rulers, Laws, *&c.* are plainly anſwered, and their Innocency cleared in *G. Whitehead*'s Chriſt's Lambs defended, together with his Some Reflections.	See the Snake in the Graſs, and Refutation of *Whitehead*'s Chriſt's Lambs, with my foregoing and following Inſtances of their Diſobedience to, and notorious Contempt of them.

Juſt

Inſtances.	*Lies.*	*Proofs.*
Juſt Enquiry, *p.* 9. compared with their Truth prevalent, 156.	That the Quakers have always been true and conſtant to the Doctrine of Non-Reſiſtance and Paſſive-Obedience.	Witneſs their fighting King *Charles* I. till they brought him to the End they glory'd in.
Truth prevalent, *p.* 156.	That their accuſing the Quakers, as having a Hand in the overturning King *Charles* I. is unjuſt and falſe.	Witneſs their Weſt anſwering to the North, *p.* 79, 89, 94, 96, *&c.* compared with *G. Biſhop*'s Book of Warnings to *O. Cromwel*, *p.* 7, 9, 10, 11, 26, *&c.*
Truth prevalent, compared with their *Agnus Flagellatus*, hereafter cited.	That the Quakers ſo called, were not a People in the Time of thoſe Wars.	Diſprov'd *p.* 2. *&c.* of *G. Fox*'s Select Epiſtles.
Quakers Plea, *p.* 5. *Ang. Flag. p.* 323, *&c.*	That they never fought ſince they were called Quakers, nor ever owned the carrying of Arms ſince they were a People.	Prov'd a moſt notorious Lie, in their Weſt anſwering to the North, *G. Biſhop*'s Warnings, and their Friend *Lurting*'s Fighting Saylor, *&c.*
Truth prevalent, *p.* 146.	That thoſe of them who laid down their Arms in the Time of the Common-wealth, were from inward Conviction of their Unrighteouſneſs perſwaded to lay them down.	Proved a Lie by *G. Fox* and *E. Burroughs*, &c. Complaints of their being turn'd out of the Army, becauſe they could not aſſiſt, and ſtand by the Prieſt, and ſwear.

Inſtances.	*Lies.*	*Proofs.*
Declaration from the Innocent and Harmleſs; Quakers Plea; Declaration to the deſtracted Nation.	That all Wars and Fightings with Carnal Weapons, for any End or under any Pretence whatſoever, they do deny who have the Sword of the Spirit.	Diſprov'd by their Friend *Iſ. Penington* in *p.* 214. of his Works, compared with their Anſwer to *Rich*'s Hidden Things.
Declaration from the Harmleſs.	That they know, it is for Righteouſneſs ſake that they have always ſuffered.	Witneſs their Sufferings againſt the payment of impropriate Tythes, Militia, and lawful Oaths.
Ancient Teſtimony renewed, with their Quakers Plea, Declaration and Remonſtrance, *&c.*	That they are made a Prey upon, becauſe they are the innocent Lambs of Chriſt, and cannot avenge themſelves.	Witneſs their purſuit of the ſuſpected Murtherers of their Friend *Sarah Stout*, with the Man they got hang'd in Chains for ſhooting their Friend near *London*.
Declaration from the Harmleſs, *&c.*	That have never denied in Practice what they have profeſſed in Principle.	Proved a Lie over and over under the Head of their Inconſiſtency, *&c.*
Yearly Epiſt. of *Anno* 1666. as cited in *F. Bugg*'s ſeaſonable Caveat, *&c.*	That the Body of their Friends never revolted from the Principles of good and ancient Friends once delivered to them.	The Falſhood whereof is largely proved under the Head of their Apoſtacy.

White-

Inſtances.	*Lies.*	*Proofs.*
Whitehead's Anſwer to the Looking-Glaſs for the Quakers.	That the Book ſtiled *The Remonſtrance*, was none of their Book or Writing.	*John Penyman* proves it was in *p.* 242. of the Account of his Life.
Whitehead's Letter, as cited in the Account of the Life of *John Penyman*, compared with *p.* 9. of *John Whitern*'s *Judas* and Chief Prieſts conſpiring, *&c.*	That *John Penyman* carried a Bible and Book of Martyrs to the *Exchange* to burn them.	Denied and diſproved by *John Penyman* in *p.* 209, 234, 235, &c. of the Account of his Life.
Whitehead's Appendix to *Pen*'s Reaſon againſt Railing, *&c.*	That they do not appoint their Miniſters before-hand to ſpeak at ſuch a Place, at ſuch a Time, *&c.*	Witneſs their Morning Meeting at *London*, together with their frequent ſending for ſuch of their Miniſters as they beſt like of, to preach at their Marriages, Burials, *&c.* compared with their *Fox*'s Directions in his Select Epiſtles, and their pulling and winking at each other to preach.
Rambling Pilgrim expoſed, p. 46.	That *Francis Bugg* left out thoſe Words (*Except thou Repent*) in his Reprint of their *Iſhmael* and his Mother caſt out.	The contrary whereof *Francis Bugg* hath proved by Evidence in his Reply to them.

Vin-

Inſtances.	*Lies.*	*Proofs.*
Vindiciæ Verit. p. 223.	That the Rector *John Stillingfleet* was miſtaken in entertaining ſuch diſadvantagious Thoughts of them, as that they are far from Retracting or Condemning any vile Error, with which they have been charged from undeniable Matter of Fact.	Witneſs their many ignominious Diverſions they have uſed towards me, to prevent their Examination in order to it.
Whitehead's Light and Life within, *p.* 8, *&c.*	That *William Burnet* charged them wrongfully, in ſaying, *Their Teachers ſtudy twenty Shuffles, rather than diſcover their Principles when cloſely beſet.*	See *Whitehead*'s Antidote and Anſwer to *Burnet*, compared with the Defence of the Snake, and Quakers Quibbles, wherein you will find a thouſand ſuch Shuffles.
Elwood's Account from *Wickham, p.* 11, *&c.*	That it ſhall not be long before they that affirm and undertake to prove, That the Order, Way or Method of managing the Affairs of their Church, (and now uſed among them) is contrary to the Scriptures of Truth, be convicted of Falſhood and Slander therein.	Whereas I have found it ſo long before they offer to convict me of either Falſhood or Slander in my Charge of that Nature, as that by their deceitful Devices they have uſed to avoid it, they have given me juſt Cauſe to fear it will never be done.

Quakers

Inſtances.	*Lies.*	*Proofs.*
Quakers Anſwer to the *Athenian Mercury*, printed 1692, as cited by *John Penyman* in his ſeveral Tracts.	That *Joſiah Cole* nor *John Audland* ever wrote thoſe blaſphemous Letters to *George Fox*, as charged on them.	Whereas *John Penyman* hath proved they did write them, in his ſeveral Tracts, compared with *William Pen's Judas*, beyond their Ability to defend themſelves.

That the fifty five Charges of *Thomas Collier* againſt them, recited *p.* 2, 4, 5, 6, 7. of their Friend *Naylor's* Deceit brought to Light, was all abominable Falſhoods. Fox's *ſeveral Papers printed* Anno 1671. p. 72.

The Generality whereof, as I not only know, but alſo (when call'd to it) ſhall prove to be Truths, in evidence of this being a Lie fifty-fold high at leaſt: So if any Relater of Matter of Fact (who is detected of Lying in any Circumſtance) is not to be credited in the reſt, till he can reſcue himſelf from the Imputation of a Lyer in thoſe; (as the Quakers themſelves have affirmed) I hope (that ſince I have proved them guilty of Lying in a many ſuch Matters) they won't take it ill, that I account them unworthy of Credit in other of their Relations, till they in theſe have diſcharged themſelves of Guilt; which, I muſt tell them, very highly concerns them to undertake, if poſſible, ſince 'tis a Crime their great Patrons *Fox* and *Whitehead*, among many others of their depraved Collegues, ſtand juſtly accuſed in thoſe ſeveral Books in the Margin, in evidence of the Truth of our true Friend *Robert Rich's* Aſſertion, *That they care not who they ſlander, or what Lies they tell*, *Vindiciæ Verit. p.* 41. *Viz.* Robert Rich's *Hidden Things.* Penyman's *Tracts, and* Rogers's *Chriſtian Quaker, compared with their Friend* Ann Docwray's *Letter, as cited in* Bugg's *Pilgrims Progreſs. Introduction to Picture of Quakeriſm. Retroſpective Glaſs, p.* 558, 559, 560, 563, &c. *Quakeriſm further expoſed, and Account of the Life of* John Penyman, *p.* 8, 9, 234, &c.

tell, ſo they may but advance their Sect, and debaſe others: Wherefore, as Lyers ſhall never inherit the Kingdom of Heaven, as they themſelves have affirmed, then ſince they are ſo far from repenting of thoſe they have told the World, as that they uſe all the deceitful Arts they can think of to hinder us from ſeeing them, in evidence that they'll never come there; the conſideration whereof, brings me to my next Charge of the *Evaſion* they uſe to conceal them; in order to the proof whereof, it hath been juſtly affirmed,

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EVASION.

Tyranny and Hypocriſy detected, p. 5. compared with the Snake in the Graſs.

THat though they have been often accuſed with calling their Oppoſers Relations of their Corruptions, Lies, Forgery, Defamation, with abundance more of the like *Foxonian* Leaven; yet when they come to Particulars, they 1*ſt*, Either confeſs what they deny, with an idle Diſtinction, except ſome few Things: Or 2*dly*, Acknowledge them, by ſaying nothing concerning them: Or 3*dly*, Uſe ſome Deceit in their Terms of Denial, which every Reader cannot diſcover: Or 4*thly*, Take occaſion from ſome Circumſtance, perhaps not rightly ſet down, to deny the whole Matter, with other deceitful Evaſions of the ſame Nature; which though *William Pen* owns (in his *Judas* and the *Jews*, &c.) to be bad Things if proved, yet is he and his Collegues guilty of all of them in their Eſſays to clear themſelves, as I ſhall make appear by Inſtances out of their Writings; and ſhall begin with *William Pen* firſt:

Who, in order to prove, that they did not require the Author of the *Spirit of the Hat*, to yield to their Determination againſt his Conſcience, as the Treatiſe entitled, *Tyranny and Hypocriſy*, &c. charged them; he (after a many hard Words in *p.* 8, 9. of his *Judas* and the *Jews*, nought to the purpoſe)

purpoſe) attempts to excuſe them of Impoſition in the Matter alledged; by charging his Opponents with falſly conſtruing their reproving Men for going out of the decent Order (as he calls it) as a requiring them to ſit down by their Determination againſt their Conſcience, and their diſowning that Breach upon Perſiſtance Excommunication from Burying and Marrying; as if thoſe their impoſing Dealings had no ſuch Tendency, directly contrary to his own Knowledge and Opponents Experience; whereby, inſtead of freeing himſelf and Partners from the Matter objected, by a fair Anſwer, his Attempts for that End appear to be only Evaſion, as well as what follows in his ſaid *Judas*, in Anſwer to *p.* 2. of *Tyranny and Hypocriſy detected.*

Where being charged, That beſides their Oppoſers deprivation of all Eccleſiaſtical and Civil Privileges (as far as they have Power) on Account of their Diſſent from them; if any make Complaint, and do not conform to their Wills, they will load him with all poſſible Reproaches; and rather than fail, they'll ſay, He is broken in his Brains, or Diſtracted, as they did of *John Penyman.*

The Truth whereof, it ſeems, *William Pen* ſo well knew, that he thought it his beſt way to let the Charge paſs without Replication, by way of Evaſion; as well as what follows, *p.* 11. in the Caſe of the Maid whom *John Bolton*, by Vertue of an Order from *George Fox*, requiring to ſew up the Slit in her Waſtcoat behind, before ſhe ſaw any Evil in it; poor *James Claypole* was fain to acknowledge his Error, in declaring, he thought it conſiſtent to their Principle, that ſhe ſhould firſt ſee the Evil of it in herſelf, before ſhe judg'd it, tho' in private he confeſs'd it to be none; ſo dreadful is their threatned Excluſions to their enſlav'd Vaſſals, and ſo certain their Deſign to proceed therein againſt *Claypole*, had he not conform'd againſt Senſe; as that inſtead of ſpending Time to no purpoſe in waſhing this Brick white, by his Attempts of Defence, he thought it his beſt way to evade a Recital

cital of the Charge, as his eaſieſt way to get rid on't: As alſo does *Claypole* in his recited Letter, *p.* 81. on Account on't: Of which Evaſions, thoſe that would ſee more, may compare *p.* 26, 28, 43, *&c.* of *Tyranny and Hypocriſy detected*, with the reſt of *Pen's Judas* and the *Jews*, &c. in Anſwer to it, and they'll find too many of them for me at preſent to ſpare Time particularly to notifie, having numerous Proofs of this Nature to inſert againſt others: In purſuance whereof, I intended to have given a particular Catalogue, in the next place, of their highly magnified Patron *Fox*'s Tranſgreſſions, out of his *Great Myſtery* and other Books, in proof of this my Charge; but as on ſecond Conſideration, I found he had not only not quoted hardly the 19*th* part in 20, of any of thoſe ſeveral Books he pretends to anſwer, but alſo corruptly cited, as well as falſly anſwered moſt of thoſe few Scraps he quotes, I thought it needleſs, ſince the whole may well paſs for one continued Evaſion; wherefore, ſhall only notifie thoſe few following ones, recommending the Reader to his ſaid *Great Myſtery*, compared with the Books he pretends to anſwer, for more full ſatisfaction in the reſt. In purſuance whereof,

1*ſt.* In Anſwer to his Opponent *Timſon*'s Charge, That it is an Expreſſion of a dark deluded Mind to ſay, *That God is not diſtinguiſhed from the Saints*; He returns,

P. 16. *of his Great Myſt.*

But God and Chriſt is in the Saints, and dwell in them, and walk in them; and he is a Reprobate, and out of the Apoſtle's Doctrine.

Which, tho' true in a Scripture Senſe, is ſo far from proving, *That God and Chriſt is not diſtinguiſhed from the Saints*, in his Opponents Senſe, as that it may well paſs for an Evaſion.

In Anſwer to the ſame Opponent's Charge, That it is Blaſphemy to ſay, *That Chriſt is in them as God and Man*; He returns, *How are they of his Fleſh and Bone? And doth not the Scripture ſay, Chriſt in you, and God will dwell in you, and walk in you, and are not the Saints of his Fleſh, and*

P. 17.

of

of his Bone, and are they not Partakers of the Divine Nature?

All which is ſo far from proving Chriſt to be in them, as God and Man, in a true and proper Senſe, according to the Quakers Doctrine his Opponent renounced as Blaſphemy, as that it may alſo well paſs for another of his Evaſions.

In Anſwer to his Opponent *Willington*'s Scriptural Allegations, in proof, *That Chriſt, in forbidding us to be call'd of Men* Maſters, *did not mean in that abſolute unlimited Senſe the Quakers repreſent it*; He returns, P. 46.

Here thou ſheweſt, whither thou art gadded; one that teacheth to break Chriſt's Commands; but the Wo denounced in the ſame Chapter where the Command is, belongs to thee; with more to this purpoſe. All which is ſo far from being any Confutation of his Opponent's Scriptural Arguments againſt their Conſtruction of our Lord's Prohibition, as that it is no better than another of his Evaſions.

In Anſwer to one *Joſhua Miller*'s Charge, *That it is an Error to ſay, That the Light, which every one hath that cometh into the World, is ſufficient to Salvation, without any other Means or Diſcovery*; He returns,

Contrary to Chriſt, who brought the Jews *off of all other Helps, to himſelf, who ſaid, Believe in the Light, while ye have the Light*; with more to this purpoſe. All which being ſpoken with reſpect to Chriſt, as he was then with the *Jews* in his Perſonal Appearance, as their Light, according to our Lord's own Explanation, *John* xiii. 35. is ſo far from proving, *The Light, which every one hath that cometh into the World,* in the depraved Quakers Senſe, *is ſufficient to Salvation, without the Help of any other Means or Diſcovery,* as that ſome of their own Writers have of late denied it; wherefore an Evaſion. P. 47.

Of the Nature whereof, the Reader may find a Thouſand more from *p.* 4. to *p.* 304. of his ſaid *Great Myſtery*; as much to his purpoſe, as if he had entertain'd his Reader with a Story about his

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Magnified Hammock and *Exalted Gliſter-Pipe*, &c. he ſo magnificently beſtowed on his bigoted Proſelytes in his Laſt-Will and Teſtament; for which Cauſe I think it not worth my while to ſpend Time in Tranſcribing the whole, wherefore ſhall only add theſe few following ones to the foregoing Catalogue, that his miſled Adherents may ſee I have not wrong'd him.

One *James Brown* ſaying, *I know that many of the* Quakers *are Temperate, Sober, Self-denying People! but this is but the Tything of Herbs,* (meaning with relation to the fewneſs of them.) This doughty Champion could not be content to accept this ſmall Favour, without making this Reflection in way of Anſwer to it:

P. 259. *That it was the Doctrine of the Apoſtles, who preached Chriſt, the End of Tything and Herbs*; and Self-denial, Soberneſs and Temperance, was not called *The Tything of Herbs*, &c. which with the reſt of his Evaſions on this Subject, is as much to the purpoſe, as if he had ſaid nothing.

Quoting his Opponent *Baxter*'s Obſervation, P. 269. *That Tradeſmen and Princes Labour preſerves Health, but his conſumed it*; He, to ſhow his Parts in his Confutation, tells him,

Here thou haſt ſhewed, That thy Labour, Work and Miniſtry is not of God, that preſerves Health and Strength; for the Work of the Miniſtry is to bring into the ſaving Health, and preſerve it, and not conſume it, as thy Work doth. Whereby, in applying his Scripture Proof to Health in an outward Senſe, which related to Health in a Spiritual one; he, inſtead of anſwering his Opponent, (according to his uſual Method) only evades him.

P. 287. Quoting *Francis Drake*'s Aſſertion, *That the Will of Man remains in good Men and bad Men, in Heaven, and in Hell, and in Earth*; He for his Confutation thus tells him,

There is no Propheſy of the Scriptures came by the earthly Will of Man; but that Man's Will be ſubdued and denied with the Croſs and Power of God, whereby he that doth the Will of God abides for ever, as he

that

that doth not, does not; with more to this purpoſe. Which, how true ſoever in a Scripture Senſe, in ſome reſpect, is ſo far from being a Confutation of his Antagoniſt in his Senſe in this reſpect, as that it appears no better to me than another of his Evaſions. Again,

Reciting their Opponent *Trevers*'s Aſſertion, *That he that doth not expect the Reſurrection of the Dead of his own Perſon, as Chriſt roſe from the Dead, literally underſtood, hath no true Hope of eternal Life, born in his Underſtanding.* He, by way of Anſwer thus tells him, P. 324.

The Saints riſing is in Chriſt, and he is the Reſurrection; they are of his Fleſh, and of his Bone, and of his Spirit; and the Saints are of the Fleſh of Chriſt, that ſaw no Corruption, and of his Bone; and that the Fleſh of Chriſt the Jews *did not know*, &c. Wherein, to paſs by his great Lye by the way [*of the* Jews *not knowing the Fleſh of Chriſt*] his Anſwer is ſo far from being a pertinent one to his Opponent's Aſſertion, as that it may well paſs for another of his Evaſions; of which his Book is too full by far, for me to ſpare Time to particularize on this Concern, of which Nature he hath alſo publiſhed many others; wherefore ſhall paſs it by, with the reſt of his ſcribling Impertinencies of the ſame Import, referring my Reader to our Friends *Robert Rich*, *John Perrot* and *William Rogers*, and further Diſcoveries of his Crimes of this Nature, in their Books in the Margin; and proceed to his obedient Son and moſt officious Advocate, *George Whitehead*'s Detection in his Tranſgreſſions of the ſame kind; in order whereto, as his *Chriſt's Lambs defended*; *Antidote againſt Venom*; *Rambling Pilgrim expoſed*; and *Sober Expoſtulation*, &c. are in a manner proved all Evaſions, by the Authors he oppoſes, beyond the neceſſity of my further Detection, I ſhall only detain the Reader with a few of thoſe many evaſive Devices, *His Light and Life within* is compoſed of; that he may thereby ſee, what ſmall heed is to be given to the reſt of his Shufflings in others of his Controverſial

Rich's *Hidden Things*; Perrot's *Letter*, and Rogers's *Quaker diſtinguiſhed*, &c.

Books, he (in evidence of his great Pleaſure in Unrighteouſneſs) has ſo vainly ſpent his precious Time in.

1ſt, To begin with *p.* 18. of his *Light and Life*, &c. where, in Anſwer to his Opponent *Burnet*'s Repreſentation, of Chriſt's coming in the Clouds of Heaven, as the Lightning out of the Eaſt into the Weſt; *That he is ſure, a Man may ſee without turning his Eyes within himſelf.* He returns,

His coming will be terrible to you that deny his Light within; yet we confeſs, the coming of Chriſt is in the Clouds; and is as the Lightning, though he is yet clouded from many, as the Cloud at his Aſcenſion received him out of their ſight who ſtood gazing, ſo all the Gazers abroad from the Light within, may read their Figure, even the Cloud; with more to this purpoſe. Wherein he is ſo far from confuting the true Scriptural Faith of his Opponent, in Chriſt's perſonal coming in the Clouds of Heaven, in order to the Reſtitution of all Things, according to the Senſe of the Texts referr'd to; as all that he has ſaid for that end may well paſs for Evaſion. As alſo his Anſwer, *p.* 25. to the *Baptiſt*'s Aſſertion, concerning the Eſſence or Being of Chriſt at the Right-Hand of God, in the Heavens above the Clouds, compared with many others of his evaſive Prevarications up and down his ſaid *Light and Life*, to the ſame purpoſe may be accounted. *Yet this is the Man, who not only aims at Truth and Juſtice on all Hands, as what he prefers above all perſonal Intereſts, but alſo has long reſolved, not to decline or conceal Truth, to vindicate or excuſe Error, or miſtake in any, through the Lord's Goodneſs*, if you will believe him. As a further Evidence whereof, witneſs what follows, *p.* 30, 31, &c. of his Book above-mention'd.

See his Juſt Enquiry, p. 19, &c.

Where, in Anſwer to his Opponent's Aſſertion, *That the Law written in the Heart in Creation, is the principal ground of Conſcience Conviction. Which Creation Light, though Man did not loſe when he loſt himſelf by Sin, yet there was not ability left in him to do good*; with more to this purpoſe.

What

What he alledges in his Confutation, chiefly conſiſts in his ſaying, *And ſurely this Counſel and Law of God in the Heart, and this Knowledge God left in Man, is more than an erring Conſcience. Did not God leave Ability in Man to do Good? How then did he by his Law in Man, require Good to be done? And how could he then condemn Man for not obeying him, if he hath not given Power to obey? Does he require Impoſſibilities? No ſure,* &c.

In all which as he ſhows his great Ignorance of the End of this our Creation Light, or Law of God within, which is not, that we can be ſaved by our Obedience to it ſince our Loſs by *Adam*'s Fall, (as he and our depraved Quaker Brethren dream) but by its condemning Quality to bring us unto him, in and through whoſe Merits, &c. we can only hope for Salvation; according to Scripture Teſtimony and Chriſtian Experience. So to paſs by his perverſion of his Opponent's Words, from Knowledge left in Man of God, to Knowledge of God left in Man, (as if he had owned, The Law written in our Hearts in our Creation, was God himſelf left therein) a Trick *George Whitehead* often practices. His pretended Anſwer to his Opponent's Aſſertion, is ſo far from being a pertinent one, as that it is really like the reſt, a meer ſhuffling Evaſion; of which ſort I could give a many more Inſtances out of this his *Light and Life*, had I Time and Place for it, which, not having at preſent, ſhall conclude him with a few I find in *p.* 62, &c. by way of Queſtion and Anſwer, at a verbal Conference betwixt him and *Jeremiah Ives*, &c. as there publiſhed by himſelf, as follows,

To *Jeremiah Ives* Queſtion: *Whether the ſame Body of Chriſt, that ſuffered on the Croſs, is in Heaven, Yea or Nay?*

He *George Whitehead* Anſwers, *The Body of Chriſt in Heaven is not Carnal, but Spiritual.*

Which (conſidering his Opponent never aſſerted of Chriſt's Body as he ſuggeſteth) is ſo far from being a proper Anſwer to the Queſtion he asked, as that there is hardly any (beſides a depraved

Quaker) ſo blind as not to ſee it, a meer Evaſion. Again,

Jer. Ives and *Burnet*'s Queſtion, *But what became of the Body that ſuffered, is it in Heaven, Yea or Nay?*

G. Whitehead. *I do not read, That he is in Heaven with a Body of Fleſh, Blood and Bones; it was changed.*

Jer. Ives, *Whether or no, that Blood that was ſhed upon the Croſs, was a meritorious Cauſe of Juſtification? Am I juſtified and purged by it?*

Which this G. *Whitehead* alſo like himſelf only Anſwers by way of Query, *Whether or no, that Blood which purgeth, cleanſeth and juſtifieth, is ſtill in Being, ſeeing it is the Blood of Chriſt that cleanſeth from all Sin, thoſe who walk in the Light,* &c.

All which are ſo far from being ſatisfactory and pertinent Anſwers to the Queſtions ask'd, as that they are in effect, no better than Evaſions, as well as what follows to his Opponent's Aſſertion.

Jer. Ives. *The Blood of Chriſt that was ſhed upon the Croſs doth juſtifie and ſanctifie.* To which he, according to his foregoing evaſive manner, only Anſwers by way of Query. *Is that Blood ſtill in Being?*

Jer. Ives. *Anſwer to the Body that was crucified, whether it be in Heaven, Yea or Nay?*

G. Whitehead. *Is it in Heaven without the Blood in it?*

Theſe, with other ſuch like, are the Anſwers he put off thoſe enquiring *Baptiſts* with on thoſe weighty Occaſions, which, how pleaſing ſoever to his depraved *Quaker* Collegues, were ſo far from being ſatisfactory ones, as that they, with the generality of the reſt, were only meer Evaſions. Which brings to mind an Obſervation of their Friend *William Caton*, in *p.* 25. of his *Truth's Character*, &c. where, taking occaſion to reflect on *Oliver Cromwel*'s favouring the Prieſts againſt the Diſſenters, contrary to his former Pretenſions, he tells us,

That he and his Parliament in Anno 1656, *enacted, That if any moleſted, hindred or diſturbed them, when*

when they were officiating or doing their Duty, or in their going to, or returning from their Places of Worſhip, the Party ſo offending was to be committed to Priſon, and there to remain without Bail or Mainprize, until the next General Seſſions of the Peace to be holden for the County, &c. *And if upon Information, Preſentment or Indictment, ſuch Perſon or Perſons, ſhall at the General Seſſions of the Peace, be found guilty*, for maliciouſly, wilfully, or of purpoſe *moleſting, letting, diſturbing, or otherways troubling ſuch Miniſter or Publick Preacher*, &c. *Every Perſon ſo convicted, ſhall forfeit the Sum of Five Pounds, or, at the Diſcretion of the Juſtices, ſhall be ſent to the Houſe of Correction, to be ſet to hard Labour, with ſuch moderate Correction, as in the Diſcretion of the ſaid Juſtices ſhall be thought fit*, &c.

Which Act, though the *Quakers* condemn, as the Garlick of *Egypt*, and four Grapes of *Canaan*, (as they well may, as applied to ſuch Meſſengers as God divinely Commiſſionates to detect intruding Pretenders,)

There is not one Word therein, but what may be vindicated *in Terminis*, according to their Method in anſwering of Charges againſt them; but alſo in Subſtance defended, after the manner *William Pen* moſt unwarrantably vindicates their Friend *Cole*'s idolatrous Letter to their admired Apoſtle *Fox*, in his *Judas* and the *Jews combin'd*, as the Reader may find by comparing them.

In a deep Senſe whereof, I have often thought Holy *David* might as well have defended himſelf from God Almighty's Charge againſt him, by his Prophet *Nathan*, in the Caſe of *Uriah* and his Wife *Bathſheba*, as thoſe our depraved *Quakers* defend themſelves againſt their Opponents, by pretending, *That he neither kill'd* Uriah *with the Edge of the Sword, nor took his Wife for his Wife*, as the ſaid Prophet charged him; *Uriah* being ſlain by the Hand of the Enemy, and *Bathſheba* a Widow before he married her. But as that Royal Soul well knew, ſuch deceitful Devices would do him no favour, he honeſtly confeſt his Guilt in both reſpects, (as

our depraved *Quakers* ought alſo) without thinking to hide the ſame by ſuch ſhuffling Evaſions. Of which as their *Elwood*'s Anſwer to *George Keith*'s firſt Narrative, and *Whiting*'s *Judas* and the *Chief Prieſts combin'd* to the reſt, with others of their Controverſial Books, are too full for me at preſent to particularize on this Occaſion. I ſhall conclude this Head with a few of thoſe many palpable ones I find in their *Wyeth*'s *Anguis Flagellatus*; wherein beſides thoſe noted by the Author of the *Snake* in his unrefuted Reply to it, I muſt remind them, That inſtead of anſwering his Opponent's Charge about their *inveighing againſt Miniſters being Magiſtrates*; he, in a Senſe of their Aſſumption of that Station in the Province of *Penſilvania*, wholly evades it. Again,

2*dly*. Inſtead of anſwering his ſaid Opponents Charge, concerning their Perſecution of *George Keith*, for reminding their *Penſilvanian* Friends of their Ancient Principles, upon their Declenſion from the ſame, in the matter of Defenſive Arms; he alſo, as ſenſible of their Guilt herein, wholly evades it.

That of *George Fox*'s being magnified by them, as the Lord's Anointed, *&c.* to ſet forth Methods and Forms of Church Government amongſt the Children of Light, (as they fancy to call themſelves) he, in a Senſe of the Truth thereof, in like manner wholly evades it: As he in *p.* 93, 94, 95, 96, 97, 98. alſo does thoſe of the *Snake*'s, about the *Sacrament, Stealing, Devil driven, Dungy Gods, Womens Meetings, Overthrow of Kings, Princes, Governments and Laws*, with abundance more in almoſt every Chapter of his *Anguis*, &c, that might be mentioned; compared with thoſe *Francis Bugg* (in *p.* 33. of his *Finiſhing Stroke*) reminds us of; wherein, though they moſt groſly contradict the Ancient Chriſtians Precedent (who accounted it Impious in any to diſſemble, deny, or evade the Truth, whatever they ſuffered for their faithful Maintainance thereof) according to Dr. *Cave*'s Relation, yet have they the Confidence to tell the World,

P. 374. *of Dr.* Cave's *Primitive Chriſtianity.*

World, *They have not as ſome others, gone about to conceal themſelves with deviſed Fables, but in Sincerity and Truth*, &c. *have laboured to be made manifeſt to all Men*, &c.

Whereas they are ſo far from diſcovering themſelves by their written Defences, or verbal Conferences, in order to the Manifeſtation they ſpeak of; as that I, in a deep Senſe of their ignominious Concealment in the firſt, am firſt to Requeſt our Superiors in Parliament, to Summons them to the latter; well knowing, they'll ne're ſubject to one without, if they can by any means evade it, how much ſoever they have pretended to it; the conſideration whereof brings me to my next Charge of their *Inconſiſtency*, as a natural Conſequent of the Cauſe that leads to it.

Vivers's *Vicar of* Bambury *further corrected, p.* 23.

INCONSISTENCY.

IN order to the proof of which Charge, I muſt remind them, That as it hath been God Almighty's Way to chaſtize the Raſhneſs and Vanity of preſumptuous Pretenders, by permitting their Diviſions and Inconſiſtencies to ruin their Work, as he heretofore defeated the Builders of the Tower of *Babel*, as the *Chriſtian Reconciler* hath well obſerved; ſo he has not been wanting to ruin theirs in like manner, by their preſent Diviſions, and moſt groſs Inconſiſtencies; in proof whereof I muſt tell them,

See his Pax Redux, *p.* 3. *Part* 1. *printed* Anno 1688. *well worth univerſal Obſervation.*

That as the Light within them from their Creation they ſo highly magnifie, is neither God or Chriſt, as they would perſwade the World; tho' it, with all other Spiritual and Temporal Gifts, proceeds from God's Divine Bounty towards us, in order to bring us to Chriſt: So it is the leſs ſurprize to me, they ſhould be ſo inconſiſtent in their Sentiments as we find them concerning it,

and its Effects upon them in their State of Depravity; in purſuance whereof they tell us,

Reaſon againſt Railing, p. 9. Penn's *Anſwer to a falſe but ſooliſh Libel, p. 13, 14. Compared with* G. Fox's jun. *Works.*

One while, *The Light within muſt be God; for God is Light; and every appearance of God is God; and the Light that comes from God, is God;* with much more to this purpoſe.

Quakeriſm a new Nick-Name, p. 192.

Another while, denies in the Name of that abuſed People, (as they are pleaſed to call themſelves) *That ever they own'd or profeſs'd, The Light within every Man to be God.* Under pretence, *That the Light within, is not God, but of God.*

Fox's *Great Myſtery, p. 3, 22, 94, 151, 249.* Penn's *Brief Anſwer, p. 13, 14. Defence of the People called* Quakers. *p. 14. with* Burrow's *Preface to* Fox's *Great Myſtery.* Fox's *General Epiſtle, p. 17.* Whitehead's *Light and Life, p. 53.* Vicaridge's *Truth and Innocency, p. 13, 14, 15.*

One while, *The Light within all Men, is Chriſt himſelf, bodily within them; no Accident, but divine Subſtance itſelf; and only formal Object of their Faith and Knowledge.*

Preface to Fox's *Great Myſtery, compared with p. 128, 186. of the Book.* Nicholſon's *Standard, p. 36.* Whiting's Judas, *p. 173. True Light own'd, p. 12.* Naylor's *Deceit, &c. p. 5.*

Another while, *This Light within comes from Chriſt, and leads to Chriſt, the joyful Son of Righteouſneſs, who ſhines forth unto them, and in them.* And never own'd, *The Light within all Men is Chriſt.*

Great Myſt. p. 12, 47, 260. Doctrinal Works. Howgil's *Works, p. 273, 310.* Penn's *Spirit of Truth.*

One while, *The Light within is given to all Men coming into the World, as their Way to God's Kingdom, and is in the* Phariſees, *in meaſure, as well as the Saints.*

Parnil's *Works, p. 24.*

Another while, *This Light the* Phariſees *had not, though they had the Scriptures, which bear Teſtimony of it,*

One

One while, *Away with the Term, Common Light, We deny the Term, Common Light, as improper to their Principle of Chriſt, the only true ſaving Light they direct all to ſeek after, as their chief Teacher*; under pretence, that they don't aſcribe Salvation to following the Light within, but to Chriſt Jeſus, to whom the Light leads thoſe that truly follow it.

Fox's *Great Miſt. and Doctrinal Works. Compared with* Penn's *Reaſon againſt Railing, p.* 16. *Counterfeit Convert, p.* 59. Vindiciæ Verit. *p.* 218. *Foundation of Tythes ſhaken, p.* 238.

At another Time, they not only own *the Common Light given to every Man coming into the World*, to be their chief Principle; but alſo exclaim againſt ſuch as little leſs than Infidels, as declare their disbelief in its ſufficiency to Salvation; under pretence, that as the Light of the World is ſaving in the leaſt meaſure of it, every meaſure of Light within is God and Chriſt, whom all ought to turn their Ears to.

Reaſon againſt Railing, p. 9, 11, 13, 14, 16, 41. *Spirit of Truth, throughout. Counterfeit Convert, p.* 58, 59, 63, 64. *Anſwer to a falſe but fooliſh Libel, p.* 13, 14. Howgil's *Works, p.* 313. Parnil's *Works, p.* 118, 119, 227, 277. Whitehead's *Ramb. Pil. p.* 20. *Preface to* Fox's *Myſt.*

One while, they are contrary to Chriſt and the Apoſtles that ſay, *Following the Light within is not ſufficient to ſave without any other Means or Diſcovery*; under pretence, That all who are from the Light within, are in Death and Damnation.

Fox's *Select Epiſtles, p.* 49. Parnil's *Fruits, p.* 24, 274. Fox's *Great Myſt. p.* 47, 215, 224. *compared with the ſecond ſide of the* 42 *Leaf of the Preface.* Fox's *Reply to the pretended Vindicators of the Anſwer to the* 23*d Query, p.* 23, 33, 34. Penington's *Works, p.* 60. Howgil's *Works, p.* 602, 627. Smith's *Primer, p.* 8. Smith's *Catechiſm, p.* 57. *Chriſtian Quaker, 1ſt part, p.* 12, &c. Whitehead's *Power of Chriſt, p.* 73. *Antidote, p.* 28. *Rambling Pilgrim, p.* 25. *Epiſt. to* Fiſher's Ruſticus, *p.* 12, 13. John's *Bleſſed Openings, p.* 4. *And* Whiting's Judas, *&c. p.* 173.

Another while denies, that ever they pleaded for *the Light within as ſufficient to Salvation, without*

Judas *and the Chief Prieſts &c. p.* 172.

out ſomething elſe; or, *that by Chriſt the true Light*, they only mean, *the Light within.*

Great Myſt. p. 182, 206, 230. One while, *'Tis only neceſſary to Salvation to preach Chriſt within*; under pretence, that it is no where to be found written, *Chriſt is corporally in Heaven.*

Burrow's *Anſwer to* John Bunyan, *p.* 29. *Account from* Colcheſter, *p.* 16. Smith's *Primmer*. Howgil's *Works*, *p.* 289.

Acc. from Colcheſter, *p.* 21. Another while, *True Faith in our Lord Jeſus Chriſt, as without us in the Heavens, is neceſſary to be preached and owned.*

Great Myſt. p. 183, 248, 249. One while, 2 *Cor.* xiii. 5, *&c.* is a full proof, *That the very Chriſt of God is within them*; *yea, whole Chriſt, God and Man.*

Truth preval. p. 7, 8. *Antidote Ven. p.* 209. *Light and Life, p.* 20. *Anſwer to a falſe but fooliſh Libel, p.* 13, 14.

Whitehead's *Appendix to* Pen's *Reaſon*, &c. *p.* 27. Another while diſputes as earneſtly againſt *Every Man's having Chriſt the Son of God in them*; under pretence of its being only *a Light of the Son*, they mean, *appears in every Man.*

Light and Life, p. 13. *Contemn'd Quaker, p.* 68, 69. Judas *and Chief Prieſts, p.* 170.

Great Myſt. p. 205, 206, 207, 211, 222, 248. Burrow's *Works, p.* 149. One while, *Chriſt is Eſſentially and Perſonally within them, Body, Soul, Fleſh and Spirit, for them to eat on*; under pretence, that how a Man can be ſaid *to eat any thing, and not have it within them*, is a Diſtinction beyond their Underſtanding.

Quakers Refuge, p. 40, 41. Pen's *Counterfeit Chriſtian, p.* 78. *Wiſdom juſtified, p.* 106.

Pen's *Chriſtian Quaker*, 1*ſt Part*, *p.* 97, 98. Another while, they tell the World, *That the Body of Chriſt is not ſo much as in any one.*

Contemn'd Quaker, p. 85. *Primitive Chriſtianity, p.* 15. *Reaſon againſt Railing, p.* 53.

One

One while, *Chriſt is not a diſtinct Being from the Saints, nor diſtinguiſhed from them.* *Great Myſt. p.* 16, 136, 174, 207, 250. Howgil's *Popiſh Inquiſition, p.* 45.

Another while, *He is a diſtinct Being from the Saints, and diſtinguiſhed from them.* *Counterfeit Communicant, p.* 79. *Real Quaker, p.* 6, 108.

One while, *Chriſt is in every Man as a Juſtifier or Condemner*; in purſuance whereof they cry, *Know ye not that Chriſt is in you, except ye be Reprobates.* *Great Myſt. p.* 4, 10, 12, 19, 47, 94.

Another while, *As to Chriſt's being in every Man,* that's not our Affirmation. *Light and Life, p.* 13.

One while, *A Denial of Chriſt being come in their Fleſh, is a denial of him to be come in the Fleſh*; under pretence, *That as all muſt witneſs him born of the Virgin within, ſo they have witneſſed him at the Right-hand of God within them.* Fuce's *Fall of a great viſible Idol, p.* 21. *Compared with* William Baily's *Works.*

Another while, when they ſay, *Chriſt manifeſt in the Fleſh*; they ſay, *That holy Thing which was brought forth and born of a Virgin, conceived of the Holy Ghoſt, and received up into Glory, where he reſides at the Right Hand of the Father in the Heavens without them.* Howgil's *Works, p.* 304, &c.

One while, *Chriſt will come in the Clouds,* or in the Air, in a literal Senſe. Biſhop's *Warnings to* Oliver Cromwel, *p.* 31, 37, 39, 43. *Rector corrected, p.* 16, 41, *to p.* 45. *Voice from* Babylon, *p.* 5. *to the end.*

Another while, *Their Opponents might look till their Eyes dropp'd out, before they ſo ſaw him come to ſave them.* *Light and Life within, p.* 41, &c. *Nature of Chriſtianity, p.* 29. *Serious Examination, p.* 37, &c.

One

Great Myſt. p. 246. Elwood's *Anſwer to* Keith's *firſt Narrative, p.* 201. One while, *They diſown the Word* Human, *they deny the Word* Human, *as too low to expreſs the Perſon of Chriſt by; which, with reſpect to the Divinity of his Generation, was more than* Human; with much more to this purpoſe; as if they had ſuch a mighty Veneration for it.

Antidote Ven. 193. Howgil's *Works, p.* 232, 233.

Antidote Ven. p. 26, 32. Penington's *Queſtion to Profeſſors,* 27, 33, 20, 28. *as cited p.* 92, 93. *of* Fr. Bugg's *Narrative, Compared with p.* 300, 307, &c. *of* William Baily's *Works.* At another time, *They pretend to own Chriſt's Humanity, whilſt they moſt groſly debaſe it, by aſſerting, That as the Name* Jeſus *and* Chriſt *belongs to every Member, as well as to the Head; ſo what was his Perſon,* ſay they, *more than the Perſon of another?* Under pretence, *That his Diſciples loved it only for the Frame and Quality of the Spirit that dwelled in him;* with more to this purpoſe, as a plain Evidence of their inveterate Opinion of it.

Naylor's *Love to the Loſt, p.* 54, 55, &c. One while, *The Supper of the Lord with Bread and Wine, is owned by them to be inſtituted by Chriſt, to be obſerved as a Sign till his ſecond coming.*

Pen's *Anſwer to the Biſhop of* Cork, *p.* 83, 84, 90.

Pen's *Reaſon againſt Railing, p.* 108, &c. *Key, p.* 25. Smith's *Primer, p.* 36. Another time they deny it, *as any Inſtitution of Chriſt at all*; under pretence, *that he came to aboliſh the very Nature of ſuch Ordinances*; for which Cauſe they will have their Practice to be Popiſh Inventions.

Pinder's *Spirit of Error, p.* 16.

Pen's *Key, p.* 28. Whiting's Judas, *p.* 181. One while, *The People called* Quakers *cannot be ſaid to deny the Lord's Supper of Bread and Wine*; under pretence of that being too hard a Word.

Another while they affirm, by that one Scripture, *Heb.* ix. 10. The Paſchal Lamb is of as much Authority as Bread and Wine; the continuance whereof

whereof as of force, is as much as in us lies to pluck up the Goſpel by the Roots. For which Cauſe, the Appellation, *Ordinances of Chriſt* they renounce as Unſcriptural; and can teſtifie from the ſame Spirit by which *Paul* renounced Circumciſion, that they are to be rejected, as not now required.

Reaſon againſt Railing, p. 108, 109. Judas *and Chief Prieſts conſpiring, p.* 180. *News coming up, p.* 14, 34.

One while, there is not the Word *Sacrament*, they deny the Word *Sacrament*, as a Term not to be found in the Holy Scripture.

Great Myſt. p. 52, 238. *News coming, p.* 14, &c. *Several Papers printed* 1671, *p.* 45. Hubberthorn's *Works, p.* 60. Parnil's *Works, p.* 460. Dewsberry's *Collection, p.* 133.

At another time, they own it is found in *Daniel, Epheſians, Coloſſians, Timothy*, and the *Revelations*, in the *Latin* Verſion.

Melius Inquirend. *p.* 246.

One while, they own no other Heaven or Hell, but what is within Man.

Great Myſt. p. 101, 210, 214.

Another while they pretend they own, not only a Heaven, but a plurality of Heavens alſo without them.

Rector Examined, p. 10, 11.

One while, Iſrael *after the Fleſh ſhall be gathered from all Countries, and placed in the Land of* Canaan, *&c. and then ſhall the Saints ſit upon Thrones, and judge them and the World.*

The Voice of him that was eſcaped from Babylon, *p.* 7. *Margin.*

Another while, as they had never any ſuch Promiſe ſince the Time of Chriſt, ſo he that propheſied *of their being ſcattered over all Nations*, did never propheſy *of their being brought back again.*

Fox's *Declaration to the* Jews, *p.* 243. *of his Doctrinal Works.*

One while, *The Power ſees the End of Forms, deſtroys them, and brings to ſee before Forms were, where Forms are not.*

Fox's *Great Myſt. p.* 246. Penn's *Wiſdom juſtified, p.* 45.

Another while pleads for, ſets forth and enjoyns the Uſe of their own deviſed Forms, as Duties the Power brings into the practice of.

Select Epiſt. p. 356, 357. *Journal, p.* 322, 412, 417, 464, *&c.*

To

Great Myſt. Select Epiſt. p. 260. To call any Man Father upon Earth, as it is contrary to *Matthew* xxiii. 9, 10. they tell us, *It is to expoſe themſelves to the Wo Chriſt pronounced,* ver. 13. *for their Tranſgreſſion.*

Fox's *Select Epiſt. p.* 267. Joſiah Cole's *Letter to* Fox. Yet ſtick not to call one another ſo in a Religious Senſe, directly contrary to the Terms of their their own alledged Text, to their own Contradiction.

New-England's *Enſign, p.* 87. One while, *He that reſpects Perſons commits Sin, and is condemned of the Law for a Tranſgreſſor.*

Ibid. p. 12. Another while, *Grey Hairs are honourable, and we ought to riſe up and give place to him that is grave in Years.*

Barcley Apol. *p.* 515, 529, 530, 531, 532. *Quaker clear'd, p.* 22. To kneel proſtrate, or bow their Bodies to any Man whatever, is repreſented by them for ſuch an unchriſtian Practice, as that they declare, *they had rather ſuffer Death than do it.*

Vindiciæ Verit. *p.* 31.

Vindiciæ Verit. Fox's *Anſwer to Hidden Things, p.* 34, 35, 38. *with his ſeveral Letters in the Account of* James Naylor's *Tryal. Innocency againſt Envy, p.* 18. Pen's Judas, *p.* 104. Whiting's Judas, *p.* 108, *and* Barcley's Apol. *p.* 530. *with* New-England's *Enſign, p.* 12. Bugg's *Pilgrims Progreſs, p.* 285. Whilſt they at the ſame time not only make their Servants and Apprentices ſtand bare-head before them, but alſo plead for ſuch Kneelings, Proſtrations and Bowings towards themſelves, in reverence to the Light within them, as they renounce and refuſe to others as unchriſtian; in purſuance of which contradictious Inſolence,

Fox's *ſeveral Papers, p.* 44, 46. *printed* 1660. Parnil's *Works, p.* 244. As thoſe that call themſelves Chriſtians, are one while adviſed by them not to let any Man bear Office, that will take an Oath, or reſpect Perſons, (as they call bodily Reverence to Magiſtrates, *&c.*) under pretence, that there is no Man in the Government

Some Principles of the Elect People, p. 52. Ganacliffs, *&c. Goſpel Truth, p.* 21. Hubberthorn's *Collection, p.* 297.

vernment of Chriſt that is a Swearer; nor none fit to be allowed as a Witneſs that will ſwear. That they may in nothing paſs without contradicting themſelves,

They at another time, not only plead for and chuſe ſuch, but had alſo like to exclude one of their Preachers out of their Holy Unity (as they call it) for preſuming to reprehend them for this their Inconſiſtency; in defence whereof *Witneſs their running with the Mob to chuſe Members for Parliament in Cities and Burroughs. Compared with* William Pen's *Letter to* Richard Townſhend, *as cited p. 62. of the 2d Part of* Fr. Bugg's *Great Myſtery; with their Proſecution of their Friend* Ranſam, *for his oppoſing them.*

One while they tell the World, Swearing might have been known to be unlawful by the Light within, if it had not been written, *Swear not at all.* Pen's *Reaſon againſt Railing, p.* 40, &c. *Counterfeit Chriſtian, p.* 87, *&c.* Parnil's *Collection, p.* 450.

At another time, the Precept of our Saviour in *Mat.* v, *&c.* compared with that of the Apoſtle *James* v. is alledged by them as the only Ground of their Refuſal. Melius Inquirend. *p.* 98, 123. Parnil's *Collection, p.* 470, 471. Penyman's *Life, p.* 75. *Weſt anſwering to the North, p.* 14.

One while ſaying, *God is my Record; Behold before God I lie not; I call God for a Record upon my Soul; I obteſt before God; I am clear before God; I ſolemnly declare in the Fear of God; I charge you by the Lord; I charge you before God; as ſure as the Lord lives; as God is our Witneſs;* with others of the like import, are no Oaths, but what they never gainſay in neceſſary Caſes; being as occaſion is, as free to uſe any of them, as they are to uſe *Yea* and *Nay* itſelf. Fox's *Anſwer to Hidden Things, p.* 27. Hubberthorn's *Collection, p.* 315. Barcley's *Apol p.* 550. Fiſher's *one Antidote, p.* 27. *Quakers Plea, p.* 7. *Accuſer of the Brethren caſt, p.* 116. Howgil's *Unchangeable Teſt, and Anſwer to* Smalwood. Naylor's *Defence, as cited p.* 253. *of* Bugg's *Hidden Things.* Whitehead's *Epiſtle from their Meeting for Sufferings. Quakers Plea, p.* 7. Fiſher's *Anſwer to* Gauden, *p.* 14. Burrow's *Works, p.* 23. Claridge *Anſwer to the Eſſay upon* Mat. v. *&c.*

See Pen's *Treatiſe of Oaths.* Melius Inquirend. *p.* 105, 106. Howgil's *Works.*

At another time they not only own, what is more than *Yea* and *Nay* is an Oath; but alſo, that ſome of thoſe above-mentioned, with others of the ſame Import, they have uſed, are expreſly granted by them to be Oaths they cannot ſubject to.

Rambling Pilgrim, p. 35. *Poſit. and Teſt. p.* 52. Rich's *Hidden Things, p.* 34. Penyman's *Quaker unmasked, p.* 25. Elwood's *Anſwer to* G. Keith, *p.* 217.

Burrow's *Works, p.* 244. *Compared with* Fox's *News coming out of the North, p.* 18, 19, 20, 27. *and ſeveral Papers to the Presbyterians, printed* Ann. 1660.

One while, *They own no King but Jeſus, nor no Officers under him*; under pretence, *That all Rulers, Judges, Juſtices, Lawyers and Conſtables, might be cut down with the ſame Power that cut down King* Charles *the Firſt*; *that being the falſe Church which doth not live upon the Heads of Kings*, &c. with much more to this purpoſe, according to the Dictates of their Light within. Yet no ſooner did his Son *Charles* the Second come to his Throne, but that they ſet forth Declarations thick and threefold, wherein they, by the Dictates of the ſame unerring Light, tell him,

Sob. Expoſt. p. 101, 102, *&c.* Barcley's Apol. *Weſt anſwering to the North, p.* 18. *Declaration from the Harmleſs*, &c.

That as God will have the World ruled by Laws and Civil Government, and therefore hath appointed Kings, ſo there was a manifeſt Hand of God in bringing in the King; for which Cauſe they not only lov'd, own'd and honour'd him, with all inferiour Officers under him; but their Reverence was ſuch, as that if they could take any Oath at all, it ſhould be that of Allegiance to him. In purſuance of which ſelf-conſiſtent Principle in nought but Inconſiſtency,

Hubberthorn's *Account of ſeveral Things, p.* 8. John Whitehead's *Collections. Compared with* Penyman's *Quakers Contradictions*, &c.

Fox's *ſeveral Papers, p.* 5. Pen's *Wiſdom juſtified, p.* 8.

One while, It is not lawful to give ſuch Titles to any King on Earth, *Your Majeſty, Sacred Majeſty, Gracious Majeſty*, &c.

Barcley's Apol. *p.* 515, 519, 521, 531, 532.

Another

Another while, not only entitles one of their Diſcourſes, *An Account of ſeveral Things that paſſed between his Sacred Majeſty and* Richard Hubberthorn; but alſo, beſides the Title of Majeſty they have given to our late Queen *Anne*, in their Addreſſes, *&c.* they have printed and re-printed a Propheſy of *William Lilly*'s, wherein they ſtile King *James* the Second, *His Gracious Majeſty*; in behalf whereof *William Pen* alledg'd divers Arguments in my Audience.

Hubberthorn's *Account, compared with* John Whitehead's *Collection.* *Quakers Paper of Abjuration.* *Several Addreſſes, and Contemn'd Quaker*, p. 32.

One while, *Dreadful is the Lord, who is coming to change all your Laws, ye Kings*, &c. under pretence, That the Lord is riſen to overturn Kings, Princes, Rulers, Judges, Lawyers and Conſtables, *&c.* who with all Governments and Laws muſt be cut down and ceaſe, by the ſame Power that cut down King *Charles* the Firſt.

News coming up, p. 18, 20, &c. Burrow's *Works*, p. 244. *Several Papers given forth*, p. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. *Weſt anſwering to the North*, p. 89.

Another while, not only pretend to be for a King, Government and good Laws, *&c.* but repreſent it as no ſmall favour of the King and Government towards them, that they are pleaſed to let them ſerve in the Office of Conſtable, *&c.* they have foretold the Deſtruction of.

Quakers Abjuration. Ang. Flag. *Sect.* 16. *Journal*, p. 600. *Sob. Expoſt.* p. 101, 102. Parnil's *Works*, p. 75, 81, 82. Ganacliffs, *&c. Goſpel Truths*, p. 14.

One while, they not only own a Chriſtian Majeſtry to be ſent of God for the Puniſhment of Evil Doers, *&c.* but that, as he may for that end, uſe

Weſt anſw. to the North, p. 22, 18, 31, 50. *Some Principles of the Elect.* p. 81, 82. Hubberthorn's *Collection*, p. 68, 271. 138. *Good Old Cauſe*, p. 3. Parnil's *Collection*, p. 81, 82, 84. Ganacliff's *Anſwer*, p. 14. *State of the Caſe. Defence of an Apology*, p. 3. Crook's *Works*, p. 140, 142. *Anſwer to Hidden Things*, p. 21. Wyeth's *Primitive Chriſtian*, p. 41, &c. Smith's *Right dividing.* D. Baker's *Guiltleſs Cries*, p. 19. Fox's *ſeveral Papers*, p. 38.

uſe the outward Sword, ſo they loudly call'd for it as a Duty; which if omitted, would let in all the Bruits upon us; ſince, if the King ſuffered Swearers, Lyars, Drunkards, Oppreſſors, Strikers and Fighters, to go without Puniſhment, the Light in the Conſcience will execute the Law of God upon him.

News out of the North. Great Myſt. p. 76. Several Papers printed 1660, p. 16. Melius Inquirend. p. 73, &c. Ang. Flag. p. 322. with Sect. 16. throughout. Barcley's Apol. p. 560, 567, 569. Doct. Works, p. 163, 164, &c. Doct. Works, p. 163, 251, 252. compared with his Speech to Oliver Cromwel, *as cited p.* 137. *of his Journal. Declaration from the Harmleſs, Preamble. Anſwer to* Harwood, *refer'd to p.* 30. *of* Rich's *Hidden Things.* Barcley's Apol. *Several Papers, p.* 38.

At another time pretend, That as the Power of God (which ſtrikes down all Governments) orders People when there is no outward Government; ſuch Chriſtians as are come to Perfection, cannot defend themſelves by Arms; for which Cauſe, if the Magiſtrate be a Chriſtian, or deſires to be ſo, he ought in the firſt place, (according to his Maſter's Rule) *to love his Enemies*, and then he could not command to kill them, reſiſt their Violence by Force, or ſtrike again when they ſtrike him. In purſuance of which Nonſenſical Impertinence, ſays *Fox, Now you Kings, Princes, Rulers, called Chriſtians, are not peaceable one with another, and ſo are not in the Wiſdom that is from above; which if you were, there would be no Falling out, nor Strife, nor Hurting, or Warring one againſt another, but loving one another; the Exerciſe of Carnal Weapons being utterly inconſiſtent with the Goſpel of Chriſt, for which Cauſe I deny the Uſe of them againſt any Man whatever*; with more to this purpoſe; all which he, or ſome of his Friends for him, elſewhere expreſly denies and contradicts, in ſaying,

Something in Anſwer to Hidden Things, p. 19, 21. Select Epiſt. p. 145. compared with Fox's *Anſwer to* Harwood, *as cited in* Rich's *Hidden Things.*

George Fox *doth not meddle with Magiſtrates for bearing the Sword for puniſhing Evil Doers*, &c. for though he did ſuffer, becauſe he would not take up Arms, or carry Weapons, and bear Office; yet this doth not prove, he is againſt Magiſtrates bearing the

the Sword, which he allows of and owns in its place; though it ſeems, others of his Quaker Brethren do not; witneſs their following Declaration.

As concerning thoſe who are under the Goſpel of Peace, we have from the firſt ſince we were a People, declared, That God hath taken the Sword out of their Hands, they being redeemed out of the Fighting State, wherefore our Quaker *Magiſtrates in* Penſilvania *need not have diſtinguiſhed* (as the *Snake* ſuggeſts) *betwixt their uſing Carnal Weapons, as Magiſtrates, not* Quakers; *ſince, if there had been any Fighting* [i. e. *with the Pirates they ſent after*] *it doth not follow, That the Fighters were* Quakers, *there being other Magiſtrates,* &c. *that were not* Quakers; with more to this purpoſe; in direct contradiction to all which

Ang. Flag. *p.* 119, 120, &c. 322, 366, 367. *from whence ſome of 'em are againſt paying Taxes to carry on War, as well as War it-ſelf. See p.* 11. *of the Book ſtiled* Fox Craft, *which yet others make no ſcruple on. See* Barcley's Apol. *&c.*

They elſewhere expreſly tell the World, *That they were never againſt true Chriſtian Magiſtrates bearing the Sword for the Puniſhment of Evil Doers; well knowing, none elſe are ſo fit to uſe the ſame againſt ſuch, as thoſe that are redeemed out of the Evil; there being a lawful Fighting, as well as an unlawful one*; with more to this purpoſe; in purſuance whereof,

Something ſpoken to a weighty Queſtion, p. 8. Ang. Flag. *p.* 322. *Something in Anſwer to Hidden Things, p.* 19, 21. Smith's *Right dividing, and* Penington's *Works, p.* 227.

One while they declare, *They are not againſt ſtriking at Offenders by the Sword Civil and Military, provided he that ſtrikes has skill to judge what are Offences; nor yet againſt taking Life in ſome Caſes; the Wo being to him that neceſſitates the Chriſtian to kill.*

Hubberthorn's *Collection, p.* 141, *as printed.* Penington's *Works, p.* 214. Crook's *Works, p.* 178. *Compared with p.* 5, &c. *of* Smith's *Right dividing; a Book ſo well liked by our Apoſtates, as they have divided it from his Works, which they would never have done, had they not been divided from their own Wits.*

Barcley's Apol. p. 567. compared with p. 560. Fox's Doctrinal Works, p. 168, 179. Declaration from the Harmleſs, p. 4.

Another while, to go about to reconcile, Reſiſt not Evil, with *reſiſt Violence by Force*; give alſo the other Cheek, with *ſtrike again*; Love thine Enemies, with *purſue them with Fire and Sword*, &c. is to go about to reconcile Chriſt with Antichriſt, Good with Evil, Light with Darkneſs, and God with the Devil, ſince he that commanded them *not to Swear at all*, hath alſo commanded them *not to Kill*.

Fox's Doctrinal Works, p. 234. Howgil's Works, p. 3. Burrow's Works, p. 507. Burrow's Declaration of Sufferings, p. 33, 40. printed 1659.

One while they cry out, *Did ever the Saints complain to Authority to guard them? Hear ye whited Tombs, ye painted Sepulchres; What Goſpel is this ye profeſs? What God is this ye ſerve, that muſt be defended with Clubs, Swords, Rulers and Carnal Weapons? We never read, the Saints made Complaint to any Power on Earth to ſave and defend them, it being below their Maſter's Command; wherefore, to any outward Authority we cannot ſeek*, &c.

Penington's Works, p. 216, 321, 323. Fox's Select Epiſt. p. 363, 364, 365, &c. Journal, p. 225. The Caſe of Oaths to the Parliament, p. 6. Treatiſe of Oaths to King and Parliament, p. 16, &c.

Another while, *As the Magiſtrate drawing out his Sword againſt the Evil he is to cut down, will exceedingly thereby nouriſh the Church; ſo have regard to our ſuffering Caſe we beſeech you; ſince, if the* Indians *come to rob our Plantations or Houſes, Raviſh our Wives or Daughters, or Murther our Perſons*, &c. *we ought to diſcover and complain of them to the Magiſtrate, that they may be puniſhed according to the Direction of Chriſt*, Luke xii. 38. *for which Cauſe I was moved to tell King* Charles *the Second, That if he did not ſtop Perſecution and Perſecutors, he would be as bad as they that went before him*, ſaith *Fox*.

Whitehead's Juſt Enquiry, p. 9. Truth and Innoc. p. 31. Penington's Great Queſt. &c. p. 14. Preface to Fiſher's Ruſticus, &c.

One while, whatever any may ſay of them with relation to their Reflection on Governments, they have always been conſtant to the Doctrine of

of Non-Reſiſtance and Paſſive-Obedience; the Lord having ſo form'd them, as that they can't but be obedient.

At another time exclaim againſt their Opponents at a loud Rate, for pretending to give up themſelves willingly and peaceably unto whatſoever Government is, or ſhall be eſtabliſhed in this Nation, &c. as a Submiſſion far below that Spirit, which was once in ſome of them; well knowing, that it was a good Thing that the Parliament overthrew King *Charles* the Firſt; Nature may be extended till it recoil, and Magiſtrates puniſhed that adminiſter not Juſtice, and do even to Law. Hubberthorn's *Anſwer to the Baptiſts Declaration*, p. 3, 4, 6. Howgil's *One Warning more unto* England, *p. 6. and Advice to the Army, as cited p. 6. of* Penyman's *Quaker unmasked, with p.* 13, &c. *of* Biſhop's *Illumination. Weſt anſwering to the North, p.* 31.

One while, whatever is done in the Church, in chuſing of Magiſtrates, except it be done by the Miniſtry of God's Spirit, is vain and wicked, God having promiſed, *He would chuſe us Judges as at the firſt*, &c. for which Cauſe we are not to meddle in the Choice of them, without an Aſſurance of their being anointed of God for that End and Purpoſe. Barcley's *Apol. p.* 304. Naylor's *Love to the Loſt. Defence of the true Church of the Quakers, p.* 19. March's *ancient Teſtimony.*

Another while, as Mageſtry is a Civil Office which the Unregenerate, as well as the Regenerate, (who are skilful in the Laws) may duly execute; ſo we may joyn in their Election, according to the Direction of our ſeveral outward Intereſts, without waiting for God's immediate Inſtructions in the Choice of 'em. *As hath not only of late been often alledged, but alſo (with relation to the Choice of Members for Parliament, as well as Sheriffs for Cities) been frequently preached by our depraved Pretenders in my Audience*, &c.

One while, *Let nothing be ſeen in our Meetings, but the Life and Truth*, &c. *And none to quench the Spirit, or go beyond, or without its Motion*; under

Select Epiſt. p. 307, 472, 439. *Anſwer to* Weſtmorland *Petition, p.* 5. *Preface to Journal,* Crook's *Works, p.* 385. Parnil's *Works, p.* 418. Parker's *Manifeſt. p.* 17, 18. Evans's *Travels, p.* 18. *Word in the Word, p.* 2. Burrow's *Works, p.* 71.

pretence, That as all other Preaching is Conjuration; they who ſay, *They ſend forth any to preach,* do falſly accuſe them; wherefore, *in the Name of the Living God,* ſay they, *let none preſume or dare to ſpeak Words pretending to miniſter, except eternally moved; the Time being at Hand that Man's Words ſhall ceaſe; ſpeaking by Permiſſion being the Inlet of the Apoſtacy,* &c.

Select Epiſt. p. 413. Penyman's *Tracts, p.* 7, 11, 17. *and Life, p.* 10, 11.

Another while, as the Apoſtle ſent *Peter* and *John* unto the *Samaritans,* ſo they plead for our going at the ſending one of another, without pretending to ſtay whilſt we have ſuch a Motion, as they formerly pleaded for.

Journal, p. 54, 55, 56, 61, 76, 78, 79, 82, 85, 149, 151, 177, 188, 276.

One while, the Lord ſhewed their *Fox, That he ſhould ſpeak in Steeple-Houſes;* for which Cauſe he went and preached there, as the moſt convenient Place that could be found.

Journal, p. 26, 61, 62, 63, 74, 75. *Great Myſt. p.* 68. *To all the People who meet in Steeple-Houſes,* &c.

Another while, he was to cry againſt that great Idol, and the Worſhippers therein, to bring People off from thoſe Places; and therefore denies their Churches ſo called, as Maſs-Houſes, Beaſt-Houſes, *&c.* wherein God can't be worſhipped; for which Cauſe he was not to go into them when invited.

Great Myſt. p. 80, 253, &c.

One while, they are for inviſible Officers, inviſible Overſeers, and inviſible Orders in the Church for our Directors.

Accuſer of the Brethren caſt, &c. *p.* 118.

Another while, this appears malicious and abſurd; as if, becauſe Chriſt's immediate Government is Inward and Spiritual in the Conſcience; therefore he muſt have no viſible Miniſters, Orders and Forms of Government in his Kingdom.

One

One while, they are for Liberty for all Men and Women to preach as the Spirit gives Utterance, without waiting for any Man's Allowance or Permiſſion, by way of Certificate or otherwiſe; under pretence, of ſuch Attendance being Unſcriptural, as appears by the Inſtance of *Ezekiel* and *Jeremiah*'s Commiſſion, *&c.*

Clark's *Rod diſcovered*, *p.* 28, 29, 40, 48, 50, 51. Dewsberry's *Collection*, *p.* 71, 72. New-England *Enſign*, *p.* 59.

At another time, ſet forth Orders againſt their own profeſs'd Members, going forth to preach without a Certificate of their Monthly Meetings Approbation; as a plain Evidence, that they don't eſteem them divinely Commiſſionated as thoſe ancient Prophets were they refer to as their Precedents.

Fox's *Select Epiſtles*, *p.* 292. *Journal. Private Minutes of their Yearly Meeting.*

One while for Toleration, *Toleration, an univerſal Toleration, and full Liberty of Conſcience*, as conſiſtent with the Truth and their profeſt Principles.

Pen's *Preface to* Fox's *Journal.* Penington's *Teſt, entitled, The Government which Chriſt excluded out of his Church. Epiſt. to* Ruſticus, *p.* 4, 5.

At another time, exclaim againſt their Opponents for offering to tolerate Epiſcopacy, Presbytery, or any ſtinted Form, as an Evidence of their having loſt Sincerity, through their Inclination to Idolatry.

Hubberthorn, *&c. Anſwer to the Baptiſts Declaration*, *p.* 18. Pen's Alexander, *p.* 7. *Spirit of the Hat, p.* 12. *as cited in* Bugg's *Pilgrims Progreſs, and Picture of Quakeriſm.*

One while, they agree with Biſhop *Winton*, *That the Sparks God hath placed in Men for their Guide, is Conſcience; and that their Teſtimonies give great Honour to Conſcience*; in purſuance whereof, they almoſt deafen the World with their impetuous Outcries for Liberty of Conſcience.

Another while, the Principle they ſpeak of, is not Conſcience, (which may be depraved) but Chriſt's Light in the Conſcience.

Pen's *Rejoynder to* Faldo, *p.* 38, 39. *Skirmiſher*, *p.* 38, 39. *Real Quaker*, *p.* 111. *Great Myſt. p.* 10, 11, 13, 208, 209. *Quaker cleared*, *p.* 71, 81. *Exam. of Grounds and Cauſes*, *p.* 64.

Elwood's *Truth defended, p.* 55. Melius Inquirend. *p.* 128. *Counterfeit Convert, p.* 51.

One while, to charge their Yearly Meeting with aſſuming Power to make Laws, to bind the Conſciences of all that go under the outward Profeſſion of *Quakers*, is without proof; it not being their Principle to make Laws without the leave of their Superiors.

Truth and Innocency, p. 41.

Melius Inquirend. *p.* 129. *compared with their Yearly Papers of* Anno 1666, *&c. many of which* William Rogers *(in his Quakers divided) declares, he oppoſed as illegal in their firſt Inſtitution.*

Another while, as all Societies have ſome Laws or Orders for the Government thereof; ſo have they ſuch as Chriſt hath taught them.

Fox's *Select Epiſt. p.* 279.

One while, the Precedents of *Iſaac*, *Jacob*, *Boaz*, *Ruth* and *Tobias*, who married their Kindred, are to be our Examples, ſince they were not judged.

Fox's *Order of* An. 1675. Whitehead's *Defence.*

Another while, ſuch Marriages are abominable Wickedneſs, Villany, Confuſion, and not to be practiſed under the Penalty of our Excluſion, *&c.*

Eleventh Paper of ſome Papers given forth.

One while, the Name *Quakers* is right; a Scripture Name, and they own it.

Penn's *Quakeriſm, a new Nick-Name*, &c. Fox's *ſeveral Papers, p.* 31.

Another while, as the Name *Quaker* is a new Nick-Name for old Chriſtianity, given them in way of Deriſion; they renounce and diſown it as a hateful Term of Diſtinction, *&c.* though they own *Trembling* and *Quaking.*

Weſt anſwering to the North, p. 9, 10.

Great Myſt. p. 253, &c. *Battledoor, p.* 1, 8, &c. *Introduct.*

One while, the Evil of ſaying *You* for *Thou*, conſiſts in its Impropriety to a ſingle Perſon, as well as Inconſiſtency with the Form of ſound Words, the Apoſtle commended.

Another while, (when pinch'd for their ſaying *Thee* for *Thou*) the Ground of their Conſcientiouſneſs in not ſaying *You* for *Thou*, is not becauſe of its

its Impropriety, but (next the Scripture) becauſe the Original of it was Pride and Flattery. Pen's *No Croſs no Crown, compared with p. 61. of his Anſwer to the Biſhop of* Cork.

One while, they for ever diſown ſuch, as under pretence of the Spirit, act any Evil, or take that from any which is none of their own. Barcley's *Works. Wounds of an Enemy, p. 13. Quakers Paper of* Auguſt 10. Anno 1670.

Another while, as for any being moved of the Lord to take away your Hour-Glaſs from you, by the eternal Power, it is owned. *Great Myſt. p. 77. Tyranny and Hypocriſy detected, p. 38.*

One while, they hinder no Man from paying Tythes, that hath a Mind to it, and whoſe Conſciences compel them even that way to maintain their Miniſters. Fiſher's *ſcorn'd Quaker, p. 5.* Howgil's *Works.*

Another while, exclaim againſt them as *Ranters*, that plead for a Liberty to pay Tythes to ſuch Miniſters as they own; under pretence, that they that pay or receive Tythes (whether Prieſts or Impropriators) deny Jeſus Chriſt to be come in the Fleſh, Elwood's *Antidote againſt* Rogers's *Inſect. p. 78.* Whitehead's *Accuſer, p. 105.* Clark's *Rod diſcovered, p. 24, &c.*

One while, If any ſtand not in Unity with their Miniſtry and Body of Friends, pretending to be of them, and will not admit, in Caſes of Controverſy, to be tried by the *Church of Chriſt*, (as they call their Sect) nor ſubmit to the Judgment given by the *Spirit of Truth* (as they call the Light) in the Elders, *&c.* but kick againſt it, as only the Judgment of Man, then they teſtify in the Name of their Lord, ſuch are to be rejected, as Perſons joyned in one with Heathens and Infidels. *Yearly Paper of* An. 1666, *&c. compared with* W. Pen's *Defence on't, in his* Judas *and the* Jews *combin'd.*

Another while, As the Apoſtle *John* judged all the Seven Churches of *Aſia*, and *Paphnius* oppoſed the whole Council of *Nice*, ſo (as whole Aſſemblies,

Barcley's *Works*, *p.* 218, *&c.*

blies, *&c.* both have and may err) they are not againſt any Member, how obſcure ſoever, judging and condemning their whole Body, whoſe Judgment is grounded on a very weighty and ſolid Foundation.

Quakeriſm, a new Nick-Name, *p.* 71. *Brief Examination*, *p.* 3. Burrow's *Works*, *p.* 47, 105.

One while, no Command in Scripture is any farther obliging upon any Man, than as he finds a Conviction upon his Conſcience; otherwiſe Men ſhould be engaged without, if not againſt Conviction: A thing unreaſonable, ſince whoſoever takes up any Command, as held forth in the Letter, will be found a breaker thereof in Spirit, *&c.*

A Defence, *p.* 16. Parnil's *Works*, *p.* 132. Penington's *Anſwer to* Salter's *Queries*, *p.* 11, 19, 23, 24, 28, 30, *&c.*

Brief Exam. and State, *&c.* *p.* 3. England's *Intereſt*, *p.* 36.

Another while, 'Tis a dangerous Principle, and pernicious to true Religion, and which is worſe, it is the Root of *Rantriſm*, to aſſert, *That nothing is a Duty incumbent upon them, but what they are perſwaded or convinced is their Duty; ſince Holy Writ is the declared fundamental Law of Heaven.*

See Fox's *Paper, as cited p.* 42. *of* Robert Rich's *Account from the Committee of Parliament, about the Trial of* James Naylor.

One while, Did not Chriſt waſh the Diſciples Feet? Did he not do that as a Pattern and Example to thoſe that came after him, that they ſhould do ſo to one another? Are not thoſe Things to be acted amongſt the Diſciples of Chriſt? Wherefore do not wonder at thoſe Things where they are practiſed, according to the Example of Chriſt.

Barcley's Apol. *p.* 470. Pen's *Reaſon againſt Railing*, *p.* 111.

Another while, The waſhing of Feet was only a Ceremony, and is therefore juſtly laid aſide, as not binding to Chriſtians.

Fox's *Firebrand*, 2*d Part*, *p.* 159.

One while, The Scripture is in no Senſe the Word of God, but 'tis Blaſphemy to affirm it is; the

Fox *and* Hubberthorn's *Truths Defence*, *p.* 2, 14, 28, 56, 60, 104, 107. *Anſwer to* Weſtmoreland *Petition*, *p.* 30. *Great Myſt. p.* 78, 240, 246. Biſhop's Mene Tekel, *p.* 22. Whitehead's *Serious Apol. p.* 49. Parnil's *Works*, *p.* 214. *To all that would know the Way to the Kingdom*, *p.* 4. Penyman's *Quakers Contradictions.*

the Letter being Carnal, and all that is gotten from it, Brain-Knowledge; wherefore how can or dare any ſay, (ſay they) without the higheſt Blaſphemy, *That the Scripture is the Word of God?*

At another time, They not only acknowledge them to be the Word of God as given by Inſpiration; but alſo charge it as an Abuſe in their Adverſaries to charge them with ſaying, *The Scriptures are Carnal*; under pretence, That they own it to be the Word of God, and their Rule, who don't walk after a Carnal one; which Rule they muſt ſearch, and not preſume above what is written. *Weakneſs above Wickedneſs, p. 4, 13. Lancaſter's Anſwer to the Biſhops and Commiſſaries Queries to the Quakers, p. 15. Quakers Plainneſs, p. 71. as cited p. 1. of* Penyman's *Quakers Contradictions, compared with* Fr. Bugg's *7th Part of his Great Myſtery of the Little Whore.*

One while, As Wiſdom preſerveth, ſo we muſt come into a Wiſdom above all the World; and we muſt come into a Knowledge above all the World; and we muſt come into an Underſtanding above all the World; with much more to this purpoſe. Fox's *Select Epiſtles, p.* 138.

Another while, calls loud on us to exclude the Reaſoning, the Wiſdom, and the Jealouſie, and keep down the Wiſe Part, till we come to deſpiſe it, in preference of the Light within; *Which when I came to bend my Mind to, then* (ſays their wiſe *Solomon Eccles*) *I began to learn to be a Fool, ſo as that I durſt not give Thanks for the Victuals before me.* Rogers's *Preface to his Chriſtian Quaker, with Part 4. p. 33.* Fox's *Select Epiſtles, p.* 139. *compared with* Eccles's *Muſick Lecture, p. 25.*

One while, The chief Members of the Church, although ordained to Inform, Inſtruct and Reprove, are not to have Dominion over the Faith and Conſciences of the Faithful, who are and ought to have free Liberty, and be left to the Grace of God in themſelves, as their only Guide in all Things. Barcley's *Apol. p. 490. Compared with* Whitehead's *Accuſer, p.* 10, 11, 19, 116. *and* If. Penington's *Authority and Government which Chriſt excluded, &c.*

At

Pen's *Brief Exam. of Liberty Spiritual, p.* 11. *Yearly Epist. of* An. 1666. Barcley's *Works, and* Whitehead's *Accuser, p.* 57, 60, 62, 63.

At another time, Uſurp Dominion over the Faith and Conſciences of their own Friends; under pretence, that as every Man being left to the Grace of God in themſelves, is a looſe Plea, tending to *Rantrizm*; the Church having Power to give poſitive Sentence or Deciſion in Matters Spiritual and Temporal, which may be Obligatory upon the Members of it, whether or no they ſee it their Duty to ſubmit to it; in purſuance of which preſumptuous Aſſumption,

Compared with their Impoſitions hereafter cited, in conſequence of their Notion.

Several Papers printed 1671, *p.* 60. *Journal, p.* 337. *Select Epiſt. p.* 47, 92. If. Penington's *Works, as cited in* Tho. Criſp's *Collection of Teſtimonies,*

To you all this is the Word of the Lord, ſays *Fox*, *Take heed of judging one another; I command you in the Preſence of the Lord, that ye judge not one another; ſince what is not of Faith is Sin, ſo no Man hath power over the Faith of another, but Chriſt the Author of it; it being moſt comfortable to ſee Brethren walk in different practices, in Love together*; with more to this purpoſe. Directly contrary to all which, notwithſtanding, when the Devil was about to teach them to uſurp Dominion over the Faith and Conſciences one of another, this very *Fox* and his *Mirmidons* ſtrangely nois'd our Camp with telling us,

Select Epiſt. p. 111. *Journal, p.* 465, 542, 546. Parnil's *Collection, p.* 201. Barcley's *Book of Government. Great Myſt. p.* 89. *Yearly Epiſt. of* An. 1666, *as cited in* Bugg's *Pilg. Prog. p.* 30.

That they that be in the Power and Spirit (as he and his Miniſtring Collegues pretended they were) *they judge of Conſcience, Faith, Religion, Spirits, Hope, Belief, Worſhips, Angels, the World, Hearts, Ears and Lips,* &c. *wherefore dare any of you (having a Matter againſt a Brother) go to Law before the Unjuſt, and not before the Saints, who are to judge of Things amongſt themſelves; yea, the leaſt Member has power to judge of ſuch Things: Do ye not know that ye ſhall judge Angels? Then what's that that would not be judged? Wherefore, if any pretend to be of us, and in Caſe of Controverſy, will not admit to be tried by the Church, nor ſubmit to the Judgment given by the Spirit of Truth in the Elders,* &c. *he ought to be rejected,*

and Tyranny and Hypocriſy detected.

ed, as one joyned with Infidels, &c. In order whereto, they endeavour to affright the World into ſubjection to this their aſſum'd Hierarchy, by telling them,

That as the Whore is to have her Cup through our Hands, we are dreadful to the Wicked, and muſt be their Fear; it being our Heirſhip to poſſeſs the uttermoſt Parts of the Earth. In order whereto, the Lord will utterly ſubvert and overturn, till he hath brought the Kingdoms and Dominions into the Hands of the Holy Ones of the moſt High, who ſhall execute Vengeance upon the Heathen, and Puniſhment upon the People, &c. Wherefore put on your Armour, gird on your Sword, lay hold of the Spear, march into the Field, and prepare your ſelves to Battle; for the Nations do deſie our God, and ſay in their Hearts, Who is the God of the Quakers? *Ariſe, and ſound forth the everlaſting Word of War and Judgment, for your deſpiſed Government ſhall rule over Kingdoms, and to your Laws ſhall all Nations of the Earth become ſubject; for they ſhall ſubdue Nations, and Kings ſhall become Tributary to them;* with much more to this purpoſe; which they having ſome Cauſe to fear, the Government would not well like of, when King *Charles* the Second came in, turned their Tongues, and told them in way of Anſwer to their Opponent's Objection of thoſe Paſſages,

Burrow's *Works*, p. 389, 391, 589, 111, 113. *with p.* 19. *of his, This is only to go amongſt Friends. Declaration to the diſtracted Nation*, p. 8, 9, &c. Fox's *News coming up*, p. 18, &c. Fiſher's *Meſſages*, p. 32, 33. Fiſher's *Works*, p. 19, 20. Howgil's *Works*, p. 102.

R. H. *Good Old Cauſe*, p. 7, 13. *Caſhiered out of his General Collection.*

That the Quakers *hold no Government lawful, but in their own Hands; and that they have only right to rule over the whole Earth; and that it is lawful for them to Fight, and ſubdue the World under them; and that they expect it;* they utterly deny and teſtifie againſt, as groſs Calumnies, crying, *for Shame, for Shame, malicious Perſecutors!* Though nothing more true of them, as will appear by their following Sollicitations to be Reliſted in the State-Army, after they had for their *Foxonian* Singularities, *&c.* been turn'd out of it; in purſuance whereof,

Whitehead's *Truth and Innocency*, p. 63.

Truths Character of Profeſſors, p. 10.

Burrow's and Fox's *Good Counſel*, &c. *p.* 42, 44, 65. Biſhop's *Warnings to* O. Cromwel, *&c. p.* 19. *Good Old Cauſe by* R. H. *p.* 11, *&c.* Fox's *Epiſt. to the Generals, Captains and Officers*, &c. *p.* 6, 7. *Juſt and equal Appeal and State of the Innocent Cauſe of us who have been turned*

One while, *They called loudly out unto* Richard Cromwel, *to chuſe the Lord* (as they call their Light within) *for his Counſellor, and exalt him and his People, called* Quakers; *and the numberleſs Number of that deſpiſed People would be a Strength, and ſtand by him in the Day of Trouble, and defend him and his juſt Government.* In order whereto, *They adviſed the General Council of the Army, to ſet at Liberty forthwith all the Conſcientious People called* Quakers, *then in Bonds, becauſe of their Innocency, who had been caſhier'd the Army becauſe they could not take an Oath, ſay* You *for* Thou, *or go with their Arms, to ſtand by, approve of, and juſtifie the Pariſh Teachers*; under pretence, *that (had it not been for ſuch Impoſitions) they were never otherwiſe minded, than to have ſtood in Defence for the Nation againſt their Enemies that oppoſed them; for which Cauſe they deſired, that the* Good Old Cauſe *might be once more reviv'd, and ſuch Men pick'd out, as would go on with it*; with much more to this purpoſe. All which, notwithſtanding, when the King came in, they turn'd their Tongue, and told the World,

out of your Army, for the Exerciſe of our pure Conſciences, who are now perſecuted amongſt our Brethren, under the Name of Quakers; *compared with the Treatiſe entitled*, Fox Craft, *p.* 10, *&c.*

Vivers's *Vicar of* Banbury, *p.* 19. *Quakers Remonſtrance, p.* 14. *Ancient Teſtimony renewed, firſt Impreſſion of the* 23 *of the firſt Month*, 1695-6. *Declaration from the Harmleſs,*

That as they know Zion *muſt not be builded with Blood, they cannot with any Carnal Weapons either fight to defend or offend; wherefore, their refuſing to ſign the Aſſociation, was not out of diſaffection to the Government, but purely becauſe they could not for Conſcience ſake, fight, kill or revenge, either for themſelves, or any Man elſe.* In purſuance of which Principle, *as they did utterly deny all outward Wars, Strife and Fightings, with outward Weapons, for any end, or under any pretence whatſoever; ſo they have never denied in Practice, what they have profeſs'd in Principle; having uſed no Force or Violence againſt any ſince they were a People; the Lord knows their Innocency.*

p. 2, 5. *Quakers Plea, p.* 5. Burrow's *Works, p.* 672. Ang. Flag. *p.* 369. *Brief Declaration to* Burlington *Friends Oath of Abjuration, as cited p.* 10, 11. *of* Fox Craft.

All

All which laſt mentioned Doctrines, though they agree in Harmony with their above-cited Calls upon *Richard Cromwel*, &c. as the Harp does with the Harrow; yet inſtead of repenting of their Inconſiſtencies on this Subject, in their various Books referred to, they have lately printed a Catalogue of the Titles of both ſorts for our general Service, that we may have notice of ſuch as Friends have written or printed on the Truths Account, as they tell us in the Title Page, *&c.* for which Cauſe I hope they won't take it amiſs, that I remind them of a few more of their Contradictions on this Occaſion; in purſuance whereof,

One while they tell the World, That as the Holy Spirit and Power many Hearts can witneſs, was the Beginner and Carrier on of this great Work, *i. e.* of the Civil Wars in *England*, (ſtiled by them the *Good Old Cauſe*) they deſired that ſuch might be pick'd out as would go on with it; well knowing their firſt Engagements therein againſt the Biſhops, Prelates, King, Lords, and whole Body of Oppreſſors, was juſtly and truly upon account of purchaſing and obtaining Liberties in Civil Rights, as well as in Matters of Conſcience for themſelves and others, wherein they certainly know, the Lord appeared with them and for them, their Friend *Hubberthorn* (amongſt others of them) being in the Army in *Scotland* whilſt the Land was reduc'd, and ſometimes did preach amongſt his Companions that loved him.

Penington's *Works*, *p.* 135, 136, 137, 139, 140, 143. *Epiſt. to the Parliament and Army*, *p.* 1, &c. Biſhop's *Warnings to* O. Cromwel. *To Generals, Captains, Officers*, &c. *p.* 1, 2, *&c.* Burrow's *Teſt. at the Front of*

Hubberthorn's *Collect. with p.* 83. *Weſt anſwering to the North*, *p.* 16, 67, 68, 96, 102, 103.

Another while, That though ſome of them that were engaged therein, no doubt, deſigned good Things) *&c.* yet they were always wrong in the manner

Barcley's *Epiſt. to King* Charles II. *at the Front of his Apol.*

Ang. Flag. *p.* 226, 369. *and Quakers Plea*, *p.* 4. *and* Ganacliff's *Goſpel Truths*, &c. *p.* 14. *Sure thoſe ſordid Wretches date their* Quakeriſm *from the time they turned Cowards, ſince otherwiſe they cannot but know, that there are Inſtances innumerable to be given of their fighting againſt the King and his Cavaliers, whatever they pretend to the contrary.*

manner they took to accompliſh them, *viz.* by Carnal Weapons. Wherefore that they, the *Quakers*, did act againſt the King, is moſt notoriouſly falſe; for that there is not any Inſtance to be given of ſuch, who after they became *Quakers*, did ſo act or joyn; they being always againſt War and Fighting upon any Account whatever, ſince they were a People; witneſs what follows,

Burrow's *Letter to the Protector and his Council, of the 12th Month* 1657, *p.* 23. *firſt Impreſſion, as cited p.* 9. *of* John Penyman's *Quaker unmasked.*

Oh Oliver *and Council! What hath the abundance of this Worlds Glory,* &c. *ſtolen away your Hearts wholly, from all Senſe and Feeling of the unjuſt Sufferings of your Brethren,* (meaning the *Quakers*) *who in Times paſt, as faithfully as your ſelves, ſerved the Nation with their Lives and Eſtates, to the purchaſing this Peace and Freedom out of the Hands of Tyrants; in which Work God owned us, and our Friend* John Lilburn, *which is the occaſion of your Enmity againſt him.* Hubberthorn's *Collection, p.* 83.

See p. 6, &c. *of their Declaration from the Innocent and Harmleſs,* &c. *compared with the Preamble to it.*

Contradict. *Oh King! We have ſuffered all along becauſe we could not take up Carnal Weapons to fight withal againſt any; and are thus made a Prey upon; becauſe we are the innocent Lambs of Chriſt, and cannot avenge our ſelves, having declared againſt all Wars and Fightings in the World, as well as amongſt us called* Quakers.

Epiſt. to the Generals, Captains and Officers, &c. *p.* 1, 6, 7, &c. Fox's *ſeveral Papers, printed* An. 1660. *p.* 27, 31, 42.

As for us we do now declare, that not for any Offence, or the breach of any Law Marſhal or Civil were we turn'd out from amongſt you. Wherefore, why do you put ſuch as fear God and tremble at his Word, out of the Army of the Commonwealth, who might have been a Bleſſing in their Continuance therein; ſince, if ever you conquer your Enemies, you muſt go againſt them in the Spirit that is amongſt the Quakers.

Truths Character of Profeſſors, p. 8, 10, 54. Burrow's *Epiſt. to the* Engliſh *Army at* Dunkirk. *Good Counſel,* &c.

Contradict.

Contradict. *George Fox* does not complain, That any *Quakers* were disbanded, for they never joyn'd with, fell in, or acted with any of 'em; No *Quakers* ever being in the Army, after they became ſo. Thoſe Miniſters that preach up War, being bad Cattle, Horſes, Heifers and Bulls, *&c.* that kick againſt their Fodderers.

Ang. Flag. *p.* 335, 355, &c. Fox's *ſeveral Papers, p.* 42. *printed* 1660.

We have all been conſtant faithful Friends to the Commonwealth, and in Arms for it; having in the late Wars vindicated the Rights and Liberties of our Country in the Field, with our Blood; in which ſome of our Friends fought from firſt to laſt. Being once called Sectaries, *and in* Anno 1650, Quakers; *tho' we are not a new Religion,* Habakkuk, Daniel, *and all the Saints in all Ages being* Quakers, *whom the Scripture ſpeaks of before* Moſes.

Weſt anſwering to the North, p. 3, 10, 96, 102, 103. Burrow's *Works, p.* 644. Fox's *Journal, p.* 38. *Great Myſt. p.* 40, 61, 62. *To the Generals, Captains and Officers;* &c. *Title Page,* &c. G. Fox, jun. *Works, compared with thoſe ſeveral Inſtances, cited p.* 83, 84. *of the* 1*ſt Part of the Defence of the Snake againſt* Whitehead's *Antidote.*

Contradict. *We have not made War with Carnal Weapons againſt any, never ſince we were a People* (mark *ſay they*) *it being not poſſible* George Fox *ſhould mean* [*when he ſaid,* How are Men faln from that which they were, when Thouſands of us went in the Front of you] *Thouſands of* Quakers; *becauſe, at the firſt of the War* (which is the Time he ſpeaks of) *there was no ſuch Thing as a* Quaker *ſpoke or heard of; wherefore, ſhew us if you can, that we have uſed any Carnal Weapon ſince we were a People; bring in your Witneſs, and if it be true, we will confeſs it.* Will you? We ſhall ſoon ſee that.

Burrow's *Works, p.* 672. Ang. Flag. *p.* 337. Fox's *Sum of ſuch Particulars, p.* 3. Woolrich *to K.* Charles II. *p.* 7.

The Captain would often ſay, Thomas, take thy Friends and do ſo and ſo; *and I took my Friends, and did it far beyond his Expectation. Upon which he would ſay,* He cared not if all his Men were *Quakers,* for they were the hardieſt Men in his Ship: *For we called* Quakers *fought with as much Courage as any; and I was as great a Fighter as moſt; and other of our Friends were Preachers whilſt in* Oliver's *Army, which they never left until they were turn'd out of*

Lurting's *Fighting Saylor*, p. 18, 19. *West answering to the North*, p. 96, 102, &c.

it; we having nothing against Fighting, if the Spirit move us to it; with much more to this purpose; yet are they so far from making good their Promise in confessing, *That they have used any Carnal Weapon since they were called* Quakers, as that they expresly deny it notwithstanding, to their express Contradiction, in saying,

Burrow's *Epistle to the Reader of* R. Hubberthorn's *Collection.* Tho. Tomson's *Testimony concerning* John Whitehead *at the Front of his Works.* G. Fox, jun. *Collection, compared with their Preachers Testimony in open Court, as recorded in their Book of Outlandish Letters, cited p. 8. of the Quakers Contradictions; in pursuance of which Principle they will Fight yet, whatever they tell to the contrary; witness their Armament against the* French *Lurkers in* Amber-Creek, *spoken of p. 13. of their Friend* Daniel Leed's Fox-Craft.

Fox's *Doctrinal Works*, p. 223, 678. Ang. Flag. p. 334. *Epistle to* Fisher's Rusticus, p. 9. *Quakers Remonstrance*, p. 14.

To take up Arms outwardly, we utterly deny; and it is not our Principle, nor is it in the Covenant of Life and Peace with God, but out of it; for even, ever since we were a People, it hath been our Principle and Practice, not to use the outward Sword. Carnal Weapons being of the first Birth; of Pharoah, Cain, Ishmael, Esau, Sodom, Babylon, Egypt, *and the* Whore; *wherefore you need not fear us Fighting, under pretence of the Spirit's moving us to it; since that of Christ we are guided by, is not changeable.*

Quakers Plea. Fox's *Journal*, p. 233, 234. *Declaration from the Harmless*, p. 2, 6, 8, &c. *Brief Declaration*, p. 4, 5, 6.

News out of the North, p. 27. *with* p. 32, 41. *with much more in* Howgil's, Burrow's *and* Fisher's *Works, elsewhere referred to, to the same purpose.*

Sound an Alarm; Call to the Battle; Gather together for the Destruction; Draw the Sword; Hew down all fruitless Trees which cumber the Ground; Hew down all false Justice, which is not Justice; Hew down all the Powers of the Earth; Slay Baal, Baalam *must be slain, and all the Hirelings must be turned out of the Kingdom; The Sword of the Lord is drawn against you all; for Destruction ye are, the Sword you cannot escape; and it shall be upon you e're long, the Lord of Hosts hath spoken it; Wo to him that is lifted up; Plagues are thy Portion; And in destroying ye, God is honoured.*

Contradict.

Contradict. Oh horrid and implacable Malice! Our Friends did not mean literally as of an outward wounding or treading under Feet any truly *Honourable Gentry*, or others, as insinuated from those Passages, which are all Allegorical Expressions, intending Spiritual Weapons and Warfare: The Charge, that we were for slaying and banishing all the Clergy in the Kingdom, under the Denomination of *Baal*'s Priests, Hirelings, &c. and against Liberty of Conscience in *Oliver*'s Time, being what we have charged on our Adversaries as Abuses. *Sober Expost. p.* 56, 57, 58. *Truth and Innocency, p.* 62, 63, 64. *Compared with p.* 3, 4, 25. *of my Narrative of our* Sleeford *Conference, which Mistake I was drawn into by* G. Whitehead's *deceitful Intrigues here mentioned.*

I write not this, for that we desire or need your Protection; though if Activity, Diligence and Fighting, &c. *for the Nation's Rights in general, do bespeak our Right to enjoy them in particular, (as without Controversy it doth) we ought to have as much as any Men, having fought valiantly from the beginning of the Wars to the end of them.* G. B. Mene Tekel, *p.* 49. *To the Parliament of the Commonwealth of* England, *printed* Anno 1659. *Compared with West answering to the North, and* G. B. *Book of Warnings to* O. Cromwel.

Contradict. Oh horrible! Did ever more deadly Malice, bloody Envy and Falshood appear in any Agent of Satan? And how evident against his own Conscience too, who knew the People called *Quakers*, profes's'd no other Sword nor Weapons for them to make use of, but such as are Spiritual; and to be actively concern'd in no other Fighting, but in the Lamb's War. *Sober Expost. p.* 57.

Though some that are now called *Quakers*, were once in the Army under the Powers against the King, yet being now altered and turned in their Judgments to the contrary; whatsoever our Judgments have been in the Matter of the Lawfulness of War, we cannot justly now be concluded to be a dangerous People to the King, because such of us who *Quakers Plea, p.* 4, 5.

were once ſo, are changed in our Principles, as to the Matter of War, &c.

Declaration from the Harmleſs, 2. Vindiciæ Veritt. *p.* 218.

Contradict. That Spirit of Chriſt by which we are guided is not changeable, we being not ſenſible that we have altered in any one Principle of our Faith, ſince we were a People.

Viſitation and Preſentation, p. 10, 13. *ſigned* E. B.

For, that Principle which ſome time led ſome Men in Action, to oppoſe Oppreſſion, and ſeek after Reformation; and that Principle of Sincerity which God did raiſe up in many in the beginning of the Wars, which in ſome Things acted them forth, and carried them on; neither we, or I, can ever deny.

Preamble to, with their Declaration itſelf, from the Harmleſs and Innocent, &c. *Quakers Plea, p.* 4, 5. *Brief Declaration, p.* 4, 6. *Declaration to the preſent diſtracted Nation, p.* 8, 9.

Contradict. All Wars and Fightings with Carnal Weapons for any end, or under any pretence whatſoever, we do deny who have the *Sword of the Spirit*; and all ſuch as wrong us, we leave to the Lord. This our Principle, not being as an Opinion or Judgment, which may fail us, or in which may be Miſtakes or Doubts, but it is the infallible Ground and unchangeable Foundation of our Religion, &c. Though if any, through the ſubtlety of the Serpent, becauſe of this our innocent Declaration, ſhould therefore ſay, *We now may uſe them as we liſt, without fear of Oppoſition from them.* We reply, *A Wo be to 'em; it had been better for that Man or People they had never been born; ſince as it is our Lord's only Right to Rule in Nations, and our Heirſhip to poſſeſs the uttermoſt Parts of the Earth, He may command Thouſands and Ten Thouſands of his Saints at this Day to fight in his Cauſe*, &c. Though we can't as yet believe, he will make uſe of us in that way, being for the preſent given up to ſuffer, notwithſtanding it be our Faith, *That the Government of the World ſhall in the end be given into our Hand, when we ſhall rule them with a Rod of Iron.*

No Croſs, no Crown, &c.

Theſe ſeveral Contradictions, with near a thouſand others, (I have in part collected in a diſtinct Treatiſe on this Subject) though they became involv'd in, by following their *Fox*'s Hurricanes in denying

denying all outward War as unchriſtian; upon that Indiſpoſure, Providence brought them over to Fight longer under ſuch depraved Commanders, as had for Self-Intereſt, *&c.* betrayed the Cauſe they firſt engag'd in: Of which Extream, though their Friend *George Biſhop* (in his *Few Words in Seaſon*) in effect forewarned them, at or about the Time they were buſie in publiſhing their *Declaration from the Harmleſs and Innocent Ones, againſt all Wars and Fighters, for the Satisfaction of King* Charles *the Second concerning them*; yet were they ſo far from ſtopping in their *Foxonian* Career herein, as that they ran headlong after him into other of his contradictious Hurricanes, in the Matters afore-mentioned; under pretence, of being led by the Light within, to be all of one Heart, all of one Mind, all of one Soul, and all to ſpeak the ſame Things; though inſtead of their Infallibility laid claim to, thoſe their Inconſiſtencies ſhew, there is no other People in the whole Univerſe have proved themſelves of ſo many ſeveral Hearts, ſo many ſeveral Minds, and ſo many ſeveral Souls, by ſpeaking ſo many ſeveral incoherent and moſt ridiculous Things as they have done, to their Shame and Confuſion. All which, as they are ſufficient Evidences, That this their Magnified Light within every Man coming into the World, is ſo far from being God and Chriſt's only true ſaving Light the Scripture directs to, as they would perſwade the World; as that it is indeed only the Light of Natural Conſcience, given us by the Father of Lights in common with others at our Creation; which how neceſſary ſoever to lead to Chriſt, by its condemning Quality upon every real or imaginary Occaſion, is (with relation to Man's Depravity on account of *Adam*'s Fall) ſo far from giving Life, as that it is liable to miſlead all that depend on its Conduct, whoſe Judgments are not rightly rectified by a higher Guide, as it hath done them. Wherefore, if nothing but direct Murther be beyond Self-Contradiction, Perverſion and Falſhood, as *William Pen*, in the Quaker's Name,

Quakers Plea, p. 11. Fox's *Select Epiſtles, p.* 206. Ang. Flag. *p.* 142. Burrow's *Collection, p.* 462. *A Meſſage proclaim'd, p.* 3. Parnil's *Collection, p.* 114. John Whitehead's *Collection, p.* 47. Judas *and Chief Prieſts p.* 96. Vicar's *Truth and Innocency, p.* 23. *Reaſon againſt Raiſing, p.* 167.

hath affirmed; then, as he and his depraved Collegues are proved guilty of all thoſe Crimes in what I have written, we need not go far to know what they are next to; which leads me to my next Charge of their *Innovation*, as a natural Introduction of the Conſequence he ſpeaks on; in order to the proof whereof

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INNOVATION.

See Howgil's *Works, as cited p.* 89. *of* F. B.'s De Chriſt. Libert. *compared with* Burrow's *Viſion of the Flock. Line of Truth, p.* 9, &c. *Truth exalted, p.* 16, &c.

IF it be an Innovation to ſet up or bring in other Precepts, Conſtitutions, Orders, or Practices, *&c.* contrary to thoſe which were held forth in the Primitive Times in the Holy Scriptures, as the *Quakers* have confeſſed, then thoſe our depraved Ones of the Second Days Meeting, *&c.* having ſet forth ſeveral ſuch Precepts, Conſtitutions and Practices (under the Notion of *Righteous Order, Holy Order, Decent Order, Comely Order*, &c.) as are ſo far from being according to thoſe held forth in the Scriptures of Truth, as that they directly contradict them, thoſe our depraved *Quakers* are guilty of Innovation; in proof whereof

Hidden Things, p. 11, &c. Whitehead's *Mon.*

1*ſt.* Their Order ſet forth from the Yearly Meeting in *Anno* 1675, againſt Marriage of firſt Couſens, *&c.* being ſo far from agreeing with Holy Scripture Precepts and Precedents, in thoſe ſeveral Texts, *Gen.* xxiv. 7, 48, 50. *ch.* xxix, *&c. Numb.* xxxvi. 10, 11. *Joſ.* xv. 17. 2 *Chron.* xi. 20, *&c,* as that nothing can be deviſed more directly contrary to them, (as I have largely proved in a diſtinct Treatiſe on this Subject, entitled, *A Rejoynder to* G. W.'s *Allegations in behalf of their ſaid Order*, beyond his or his depraved Collegues Attempts to confute me) they are therein guilty of Innovation.

2*dly.*

2*dly*. Their ſeveral Precepts, Conſtitutions and Orders ſet forth by their Yearly Meeting in *Anno* 1691, *&c.* againſt our Marriage with any other Proteſtant Profeſſors beſides their own Sect; under pretence, of ſuch Marriages being a joyning with Infidels; being not only inconſiſtent with thoſe ſeveral Scripture Precepts and Precedents mentioned in thoſe Texts, *Mat.* xix. 6. 1 *Cor.* vii. 39. but alſo true Chriſtian Experience, is alſo an Innovation.

Compared with their Devonſhire *Houſe Order, as cited p.* 25, 49. *of Seaſonable Caution, and their Friend* Moſes Weſt's *Book of Marriage, in defence of them.*

3*dly*. Their Order againſt our Marriage with any of our own Friends, within leſs than a whole Year after our former Wife's Deceaſe; under pretence of limiting the haſty Mind, as they call it; being in like manner directly contrary to the Holy Ancient's Precepts and Precedents on thoſe occaſions, mentioned in theſe Texts, 1 *Sam.* xxv. 38, 39, *&c.* 1 *Cor.* vii. 9, 39. is alſo an Innovation.

See the ſame as ſet forth at York *Yearly Meeting, Compared with their Truth exalted, and other Books in behalf of it.*

4*thly*. Their Order in *Anno* 1707, grounded on *p.* 282. of their *Fox's Select Epiſtles againſt our Marriage without our Guardian's Conſent,* &c. (without the leaſt Allowance by way of Permiſſion, on account of the Corruption of the Motives of their Diſſent) being inconſiſtent with the Senſe of thoſe Scripture Texts, *Judg.* xiv. 3. with *ch.* xxi. 22. is alſo an Innovation.

5*thly*. Their Order, that none ſhall be allowed to propoſe their Intentions of Marriage in their Meetings of Diſcipline in *London,* &c. the firſt time, without bringing a Certificate of their Clearneſs, *&c.* from the Nation or Country they belong to, according to their Patron *Fox's* Rule; being contrary to Truth, Reaſon and the Scriptures afore-quoted, as well as the Practice of moſt of the Counties in *England,* &c. is alſo an Innovation.

Select Epiſt. p. 283.

See the ſaid Orders, as cited p. 33, 41, 42, 45. of F. B.'s De Chriſt. Liberr. *and ſtrengthned by their Yearly Epiſt. of* An. 1675.

6*thly.* Their ſeveral Precepts, Conſtitutions and Orders in behalf of Womens Meetings diſtinct and apart from the Mens, (with our Obligation to lay our Intentions of Marriage firſt before them) as a part of our Church Government, being inconſiſtent with that of the Apoſtle *Paul*, 1 *Cor.* xiv. 34, *&c.* according to the effect of *William Pen*'s Explanation in *p.* 100, 101. of his *Spirit of Truth vindicated*, &c. is alſo an Innovation.

to the cauſing of that Separation amongſt them, with which they have been ſo long afflicted, according to John Rance's *Memorial.* F. B.'s *Brief Hiſtory, p.* 82. *to* 87, 127, 155, 156. *and* William Rogers's *Preface to his Chriſtian Quaker.*

7*thly.* Not to enlarge on their repeated Orders againſt our paying or receiving impropriate Tythes, together with their ſeveral Prohibitions of Oaths of all ſorts, which as they have been juſtly cryed out againſt by others of their Friends, have by them been often contradicted in Practice.

Their ſeveral Orders againſt our carrying Guns in our Ships, *&c.* for our own or others Defence againſt Pyrates, *&c.* being directly contrary to the effect of our Lord's Chriſtian Doctrine in *Luke* xii. 39. and xiv. 31. and xxii. 52. and their own ancient Precepts and Precedents; are alſo Innovations.

Yearly private Minutes of An. 1698, 1699, 1702. Fox's *Select Epiſt. p.* 292. *As appears* Numb. 11. 26, *&c.* Iſai. 6. 5, 9. Mat. 10. 10. Luke 22. 35. 2 Cor. 3. 1. *Compared with their*

8*thly.* Their Order againſt our Miniſters going forth to deliver the Word of God in way of publick Teſtimony, *&c.* without a Certificate of the Meetings Allowance they belong to; being contrary to the Ancients righteous Practice, and their own Chriſtian Precepts and Precedents before their Depravity; with many other of their *Fox*'s unſcriptural Impertinencies, about Skimming-diſh Hats, Slit Peaks, Waſtcoat Slits, unneceſſary Buttons, ſhort Sleeves, ſhort black Aprons, painted Bedſtaves, Fire-Shovels, Screws, Forks, Compaſſes,

David's *Enemies diſcovered, p.* 140. Howgil's *Works, p.* 57, 355. Clark's *Rod, p.* 28, 29.

ſes, Plows, Harrows, Andirons, *You* for *Thou*, &c. ſtiled by him *The joyful Order of the joyful Goſpel, comfortable Order of the comfortable Goſpel, glorious Order of the glorious Goſpel, and everlaſting Order of the everlaſting Goſpel*, &c. are no better than Innovations.

Tyranny and Hypocriſy detected, p. 72. Fox's ſeveral Papers, p. 41. Journal, p. 322. Collection, p. 148, 149. Exam. Grounds and Cauſes, p. 30, 31.

Of the unchriſtian Effects whereof, though they have often by their own beſt Friends been forewarned in thoſe Books and Pages inſtanced in the Margin, amongſt many others that might be mentioned, to prevent, if poſſible, their Impoſition upon us againſt the Rules of Truth and Witneſs of God in our Conſciences; yet have they been ſo far from regarding their Chriſtian Monitors conſcientious Outcries againſt thoſe their unchriſtian Intruſions, as that their renowned Brotherhood of the Society of *Taylors* have taken it upon them to enforce thoſe Nick-Nacks upon us, as true Chriſtian Diſcipline, from which we muſt expect no Diſpenſation, as appears by their Epiſtle to their Brethren, entitled, *The Salutation of* Gilbert Latye, *with Eleven other of his Brother Taylor Apoſtles.*

Rich's *Hidden Things*, Rogers's *Chriſtian Quaker*. *Tyranny and Hypocriſy detected*. Bevens's *one Sheet*; *and an Account of the Life of* John Penyman, *p.* 107, 205. *wherein as the Author ſhews them ſomewhat of the Effects of thoſe their* Babyloniſh *Innovations; ſo he, by way of Prophecy, truly foretold them, That thoſe their proud ſelf-conceited Modes, Preſcriptions, Laws and comely Orders, as they in their fall'n Wiſdom called them, might all be thrown down, laid waſte, and become as a By-Word or Proverb of Reproach to the Heathen, as is now near to be fulfilled, ſay I, to the eternal Shame and Confuſion of their firſt Inventors.*

Wherein, after they have commended the Light that ſhines in their Taylor-Hearts, as the Standard to try all by, and the Ballance to weigh all in, of what ſort ſoever; they declare, *That they being met together to diſcourſe of Trades and Callings, and particularly of their own, having ſome time diſcourſed of Superfluity of Lace, Ribbons, needleſs Buttons, with the*

the Worlds way of making Cloaths, they conclude, That the Light doth not juſtifie any therein. From whence they and their bigotted Adherents have not only refuſed to ſtitch on more Buttons than they thought convenient, or make full-bottom'd Coats, wear or weave ſcraw'd or flower'd Stuffs, allow painted Callicoes in their Houſes, or Pictures of living Creatures on their Signs, *&c.* but alſo beſides many other ridiculous Impertinencies they have thereby involved themſelves, ſome of them have run on ſo far in this their Phariſaical Extream, as to burn their Cloaths, Houſhold-Stuff and Working-Tools, *&c.* to the ruin of themſelves and Families; as others have gone Diſtracted, and others Hang'd themſelves, *&c.* to the Deſtruction of their Bodies and Souls; of which their Friend *Ruth Buck* of *Blyeth* in *Yorkſhire*; ------ ------ of *Norwich*; *William Ruſt* of *Chatteris*, in the Iſle of *Ely*, amongſt many others, are ſorrowful Inſtances: Yet are they ſo far from ſeeing their Ignorance and Folly in thoſe reſpects, as that theſe their depraved Leaders afore-mention'd, never ſtopp'd or ſtay'd until they had manifeſted their *Foxonian* Union with thoſe their Taylor Friends, by their general Injunction of their Apoſtles Abſurdities; which brings me to my next Charge of their *Impoſition*, as a Crime they (with their Popiſh Predeceſſors) have alſo to anſwer for before God and his People.

Of which their zealous Foxonian *Brother's Letter to* John Church *at the Sign of the* Cardinal's Cap *in* Friday-Street, London, *is a worthy Inſtance, whoſe Light within him, as guided by the Reverend* Fox, *not allowing him freedom to uſe any of thoſe vain worldly Terms, he ſuperſcribed it To* John Steeple-Houſe *at the Sign of the* Superſtitious Thing *in* Sixth-Day-Street; *whereby, though he ſaved himſelf* Fox *whole, he ſufficiently confounded the Poſt-Maſters in their delivery of it.*

IMPOSITION.

IN order to the proof of which Charge, 'tis neceſſary to remind my Reader, that as all their aforementioned *Innovations* about Marriage, *&c.* are

are ſet forth as the immediate Dictates of God's Power and Spirit, as Rules and Laws for us to obſerve under the Terms, *Ought not to be, cannot be diſpens'd with, nor permit or ſuffer*, with others of the ſame Import, in evidence of their impoſing Tendency; like thoſe of the *Romaniſts* we read of againſt Marriage of lawful Kindred and Prieſts; whereby Kings have been ſeparated from their Queens, Parents from their Children, Subjects from their Allegiance, and good Men from their Lives; Governments confounded, Perſecution occaſioned, Rebellions fomented, Families diſſolved, true Lovers parted, Baſtards begotten, and many ſincere Chriſtians ruin'd in Body and Soul; ſo as the Words, *Advice* and *Counſel*, as uſed by our *Quaker* Yearly Meeting, carry the Force of Commands, according to their Friend *Elwood*'s Explanation in *p.* 40, 44. of his *Truth defended*; 'tis the leſs wonder, the ſame Cauſe ſhould in like manner produce the ſame Effects in ſome meaſure amongſt us; as the Caſe of *Edwood* of *Eakrin*, *Thomas Criſpen* of *Liverton* in *Nottinghamſhire*, *Thomas Franklin* and *Jane Peele* of *Balland* Monthly Meeting in *Yorkſhire*, and Widow *Herd* in this our County of *Lincoln*, amongſt others I could mention, who have had Baſtards through thoſe our Antichriſtian Orders, and obſtruction of their lawful Marriage, if I be not miſinformed.

Melius Inquirend. *p.* 129. C.'s *Line of Truth*, *p.* 9. *Truth exalted*, *p.* 16. Whitehead's *Mon. in way of Anſwer to my firſt Letter.* Fox's *Journal*, *p.* 229, 286. *Doctrinal Works*, *p.* 196. Howgil's *Works*, *p.* 415. Wilsford's *Lying Spirit*, &c. *p.* 9, &c. *Compared with* Tho. Johnſon's *Letter.*

See Acts and Monuments, and Fabian's *Chronicle*, &c. *Compared with our* Engliſh *various Laws, in the Caſe of King* Henry VIII. *as cited in my Reply to* G. Whitehead's *Allegations.*

So I have a certain Letter wrote by *G. Whitehead* (as I have ground to believe) in the Name of *G. Fox* to *John Whitehead*, dated the 22*d* of the 8*th* Month 1683, concerning one *Shipton* of *Yorkſhire*, who having married his former Wife's Siſter, contrary to another of their Orders, he tells the ſaid *John Whitehead*, *That if the ſaid* Shipton *would not Condemn himſelf for this his Tranſgreſſion, as he had been admoniſhed, by the Laws of* Scotland *ſuch*

Sure thoſe our depraved Quakers *have ſtrangely forgot themſelves, ſince they told the World, That as the Lord never yet ſaid to any People,* Go make your ſelves Church Diſcipline or Government, *&c. ſo if any King, Prince or Authority took upon them to eſtabliſh any, they were guilty of Uſurpation on the Prerogative of Chriſt, p.* 6, 15, &c. *of* R. Hubberthorn's *Good Old Cauſe, &c. which they have, it ſeems, not only now done themſelves in the Inſtitution of their aforementioned Orders, &c. but alſo are grown ſo audacious therein, as to impoſe Subjection upon us to thoſe their Innovations, under the Penalty of our Excluſion from Church Communion, as appears by the Inſtances here recited, compared with that of their Friend* Wilkins, *ſtated at large, p.* 90. *of the Collection of Papers, at the End of the Defence of the Snake, againſt* G. Whitehead's *Antidote, &c. well worth Obſervation.*

ſuch ought to be burned. Through the Terror of which ſort of Menaces, as *Giles Bernadiſton* of *Clare* in *Suffolk*, and *Elijah Loveill* of *Huntington*, &c. were moſt vilely impoſed on to Condemn themſelves, (as they were finally forced to do for Peaceſake) for marrying their firſt Couſens. Our Friend *John Anſloe* (who had taken his Wife in Marriage, without propoſing his Intentions twice before their Womens diſtinct Meetings from the Mens, contrary to their Order in that Caſe made and provided) was by their Quarter Meeting in *Haddenham*, excluded out of their pretended Holy Unity, becauſe he could not fall under their impoſing Power, in condemning himſelf for doing what he believed was his Duty, as the above-mentioned Perſons had done; the Effects of which Antichriſtian Dealings, had not God preſerv'd him, might have prov'd his Ruin; as they did his Defender *Francis Bugg* in ſome meaſure, who not being able to bear their impoſing Uſurpations with the ſame Patience *Anſloe* did, finally undid himſelf by his furious purſuit of them, through his juſt Indignation againſt the Impoſition of their unſcriptural Innovations.

In favour whereof, they are grown ſo audacious, as that, beſides their Critical Impertinencies about what Cloaths we ſhall wear at our Marriages, before they'll allow us to conſummate our Intentions; ſome of their Meetings of Diſcipline have not only enjoyn'd the Parents of ſuch Children as marry out of their Sect, to Diſinherit them, under the Penalty of their Excluſion from Church-

Church-Communion, (as *Henry Mollinex* one of their Preachers, with no ſmall Applauſe of this their Deviliſh Diſcipline, not long ſince informed me) but alſo the Six Weeks Meeting of their Friends at *Devonſhire* Houſe in *London*, on the 15*th* of the 5*th* Month 1690, ſet forth an Injunction againſt the Burial of ſuch amongſt us as marry by a Prieſt, *&c.* who have not condemn'd their pretended Tranſgreſſion; whereby as they do their utmoſt towards their Ruin in their Life, they expoſe them to rot above Ground at their Death, if others take not more Chriſtian care of them than their impoſing Spirit will permit them.

Witneſs their Friend Chaſely *of* Jordan's *Monthly Meeting in* Buckinghamſhire, *who, as he was worth about* 1700 *Pound, had a mind to buy his intended Wife a Silk Gown to be married in, according to the Precedent of a Kinſman of his; which being made known to the Friends, they utterly refuſed to let him take her amongſt them, till the Young Woman engag'd herſelf by Promiſe, not to be married in it; under pretence, of its not becoming a Farmer's Daughter, as I am inform'd, though they allow them to their* London *Taylors Wives, without the leaſt Scruple of their tender Conſciences, for what appears to the contrary.*

Nor is their Brotherhood in other Parts any whit ſhort of their *Engliſh* Friends Zeal, in the proſecution of their *Fox*'s Orders againſt ſuch as tranſgreſs them, by marrying with Infidels; (as they account all other Proteſtant Profeſſors beſides their own Sect) in purſuance whereof, one of their *Iriſh* Friends, whoſe Name is *Richard Clark*, a Goldſmith by Trade, lately told me, *That they in* Ireland *having made an Order, That if any of their Children marry with one of another Profeſſion, contrary to their* Fox's *Injunction above-mentioned, their Parents ſhall neither give them any Portion, relieve them with Proviſion, or ſuffer them ſo much as to come within their Houſes in order to it*: One of their Daughters, who having ſo married, venturing to ſit on the Threſhold of her Father's Shop in *Dublin*, whilſt he ſerved her with ſomething out of it for her Money; their *Sanhadrin* brought him under their Church Ferular, in order to his Excluſion out of their Communion, for this his Act of Hu-

manity towards his poor diſtreſſed Daughter; the Effects whereof he had felt to his Temporal and Eternal Ruin, in all probability, as many others have done, had not he (with no ſmall difficulty) avoided it, by aſſuring his tender hearted Brotherhood, (of the Order of St. *Lucifer*) *That as he had let her have nothing but what ſhe honeſtly paid for* (of which the ſaid *R. Clark* was Witneſs) *he would not for the future grieve their Holy Spirit by relieving her to their Orders Contradiction.*

Not to inſiſt on their vile Abuſe towards their Friend *Johnſon* of *Thorn* in *Yorſhire*, in cauſing his Couſen's Parents to ſend her many Miles from him, in order to break off their intended Marriage, to their own and their Parents great Diſſatisfaction, as he told me ſome time before he obtained her.

I cannot paſs by their Cruelty to their Friend *Fox*'s Daughter, of *Wimeſall* in *Leiceſterſhire*, in cauſing her ſaid Father to break off her deſigned Marriage with one in the ſame degree; under pretence of obliging her to take up the *Croſs*, as they called it, in marrying another of their Unity, who infallibly ruin'd her, as a natural Conſequent of their Apoſtle *Fox*'s infallible Orders againſt ſuch Proceedings, as well as Marriage by Prieſts; in favour whereof they have been known to Excommunicate a Member for marrying a ſecond Wife by a Prieſt, as they call them, whom they had let go ſcot-free for getting a Baſtard, in the Life time of his firſt, of which their Friend *J. J.*---- of *Nottingham* is Witneſs amongſt others; ſo valuable is their depraved Elders Traditions in their Eſteem above our Lord's Injunctions, whatever they in Words pretend to the contrary.

I had ſome Thoughts of giving a Catalogue in the next place, of their Impoſitions on ſuch of their Miniſters as Travel to preach (without their Allowance by Certificate) to return home again before

Of which one Robert Farmer *of* Saffron-Walden *in* Eſſex, *is a living Witneſs, amongſt many others, who in* Anno 1703, *gave me a large Relation of their Impoſitions upon him accordingly.*

before they delivered their Meſſages among them, to their great diſſatisfaction; but that the Conſideration of them more properly belonging to the Head of their *Perſecution*, cauſed me to poſtpone them till I came to that Subject; wherefore ſhall conclude this, with a relation of their moſt unchriſtian Impoſition upon me to Condemn my ſelf, for my proceeding in order to Marriage with a Couſen of mine, contrary to their Order in that Caſe made and provided.

Which Deſign was no ſooner made known to them, but that all Hands were upon me, upon account of this their pretendedly Holy Order againſt me; for want of a Copy whereof in our Quarter Meeting-Book, Letter upon Letter was forthwith poſted to G. *Whitehead* in *London*, for his Advice and Aſſiſtance; in anſwer whereto, after a preſentation of a Copy of the Order, with a long Letter of his in its behalf, in way of Reply to one I had wrote to a Friend in our Parts, in favour of my Proceedings contrary to the Contents of it; he, along with his pretended *Rejoynder* (I immediately refuted beyond his Attempts of Defence) preſents another Letter of Inſtructions to three of his Vaſſals in our Parts, to oppoſe my Intentions by all means imaginable, and then deal with me in their Church-way for my Oppoſition, before he knew whether I could defend my ſelf from his Reflections: In Reverence whereto, one runs to her Mother, another to her Brother, and the other to her and to me, with a full reſolution to divide us one from another, or both from their Church; much like thoſe *Popiſh* Zealots we read of, *That ran firſt to the* Pretor, *and then to the* Conſul, *and ſo on to the* Legate, *and all to ſeparate poor* Spyra's *Soul from his Body, or both from the Lord*; thus did they foil themſelves about they knew not what.

Their next Work being to deal with me, according to this vile Impoſer's Inſtructions; I was forthwith cited to appear at our next Monthly Meeting at *Brautbroughton*, to anſwer ſuch Things

as were to be then and there laid to my Charge, as I did accordingly; where the Matter being eſteemed more than ordinarily Weighty, by the wiſe Members that compoſed it, they thought requiſite to alter the uſual Courſe of the ſame, by calling in all the Women, to obſerve their Confuſion and Folly; who were no ſooner ſat down, but they fell on to expound the ſeveral ſorts of Whoredoms, Adulteries and inceſtuous Defilements mentioned in *Leviticus* xviii. after their faſhion, to the ſhaming them almoſt out of their Senſes; which, though I ſhowed my diſlike of, they in a firm Confidence of the Regularity of thoſe their Proceedings notwithſtanding againſt me, not only preſumed to demand my Aſſent and Conſent to *G. Whitehead* and their Errors, in the Order's behalf, but alſo boldly told me, *That if I refuſed, I ſhould be by them immediately excluded their Holy Communion*; which I was ſo far from being diſcourag'd at, as I plainly told them, *That as I found nothing either in* G. Whitehead's *or their Allegations, to convince me of Error in the Matter they accuſed me; ſo ſince I was, through God's Aſſiſtance, reſolved to rejoyn to his pretended Confutation of my Arguments againſt it, I hoped they would not act ſo diſhonourably, as to Condemn me before I was fully examined.*

Upon which they immediately proceeded to draw up their threatned Inſtrument of my Excluſion, according to their Patron *George Whitehead*'s Direction, which they had certainly effected, had not *John Whitehead* oppoſed, in a Senſe of my Innocency and the Order's Corruption: However, as the Seeds of their Errors ſurviv'd his Aſſiſtance, ſome of thoſe Members, againſt the Advice of others, at a ſelect Monthly Meeting held by Adjournment in *Lincoln* ſome time after on this Occaſion, in my Abſence, in ſome meaſure executed their former Deſign, by giving forth their Teſtimony againſt my Rejoynder afore ſpoke of, as an Introduction to their further Stroke at me, as appears by the Copy they ſent me; which being in Words and Senſe ſuitable to their Cauſe,

I ſhall preſent the World with an exact Tranſcription of the ſame, as follows *verbatim*.

At our Monthly Meeting held at Lincoln *by Adjournment, the* 14*th of the* 3*d Month* 1697.

WHEREAS Henry Pickworth *hath offered to this Meeting his Book of* Conteſt for Marriage of firſt Couſens, being a Rejoynder to *George Whitehead's* † *Allegation; this Meeting hath conſidered the* * *Matter, and deſires, for Truths ſake, he may not trouble the next Yearly Meeting with his Book, which is out of the Unity of this Monthly Meeting, but to ceaſe in this Affair; nevertheleſs we refer it to the Judgment of the next Quarterly Meeting.*

† *What, had he but one?*
* *Yet never read a Line of it, as they confeſt afterwards, tho' I had ſent it to their Hands for that purpoſe.*

Signed by

William Sampſon,	Thomas Robinſon,
John Jallind,	Stephen Hall,
John Scrimſhaw,	Thomas Toynby,
George Good	John Harvy.

Not to inſiſt on the Impertinence of thoſe enſlaved Bigots (the above-mentioned Subſcribers) *G. Whitehead* makes uſe of, as the only fit Inſtruments to carry on his impoſing Purpoſes, who, as they falſely pretended to have conſidered the Matter of my Book before they read a Line of it, have almoſt all ſince been under each others Church *Ferula*, for their ſcandalous Actions.

Though this their fine Nick-a-Nack appeared ſo juſtly odious to *William Pen*, at a private Meeting in *London* ſoon after, where I obtained a Hearing on't, as that he enjoyn'd its Authors, to race it out of their Monthly Records at their return home; as they did accordingly, to the eternal Ignominy of ſuch pretendedly infallible Noncons: Yet was its Expulſion far from quaſhing my Antagoniſts in their Impoſition upon me, to Condemn my ſelf for doing what I believed was my Duty, as will appear by what follows.

For being greatly grieved at their Monthly Meetings Diſappointment, their Quarterly one thought themſelves concerned to take the Matter under their Cognizance, to ſee if they could make better work of it; in purſuance whereof, they ſent Meſſenger after Meſſenger, to impoſe on me to Condemn my ſelf for oppoſing their Holy Order, and *G. Whitehead*'s Allegations in its behalf, in order to avoid my threatned Excluſion from amongſt them; wherein, not being able to effect their end, through the Senſe God had given me of their Innovations, Corruptions, *&c.* they cited me to appear before their next Quarter-Meeting, as I did accordingly: where falling on to expound the *Levitical* Prohibitions, according to their Monthly Precedent, which I refuting by Holy Scripture and Primitive Chriſtians Conſtructions, they, through their flaming Fury againſt me and the Truth I maintained, finally proceeded to draw up their threatned Paper againſt me, for want of Ability to confute me. The Contents whereof I alſo diſcovering the Falſhood and Folly of, in another private Meeting in *London* the Year after, they were, through the Means of *William Pen*, again alſo obliged to raze the ſame out at next their Quarter-Meeting, as may be found by their Record, to their Shame and Confuſion.

However, as the corrupt Order, the Cauſe of thoſe confuſed Effects, ſtill remain'd uncancell'd as true Chriſtian Diſcipline, how unable ſoever its Inſtituters were to defend it; ſo our Quarter-Meeting being told by *G. Whitehead*'s chief Emiſſaries, *That what* William Pen *had done in my favour, was only to palliate my Spirit, to make me more compliant to their Innovation*; inſtead of ſolliciting to have the ſaid Order obliterated, according to my Chriſtian Entreaties, they perſiſted ſtill more vigorouſly than ever in their impetuous Impoſition upon me, to Condemn my ſelf for my oppoſition on't; in purſuance whereof, after they had broke off my Proceedings with my Couſen, in Reverence to the Contents of its chief Promoter and Advocate

cate G. *Whitehead's* Inſtructions, they thought themſelves concerned to oppoſe my Marriage amongſt them, with any other Perſon whatever, till I, againſt my Conſcience, condemn'd my ſelf for oppoſing his Arguments in behalf of their ſaid Order againſt Couſens, as I, to my no ſmall ſurprizal, ſoon after found by Experience.

For making Suit to one *Winifred Whitchurch* of *London*, in order to that righteous Purpoſe, I was met with a Letter of his officious Agent * *Ab. Morrice* of *Lincoln*, to *John Whitehead* then at *London*, to admoniſh her Father, *By no means to conſent to my Proceedings, ſince I neither* believed *in their Order againſt firſt Couſens Marriage, nor would be prevailed on to Condemn my* disbelief *therein*; which being ſuch a barefac'd piece of Popery, as that good old Man's Soul abhorr'd, as he told me, upon a ſight of their Letter, he could not conform to them in anſwering the Contents of it, to their no ſmall Mortification; which redoubling, inſtead of quaſhing their Fury, they ſtudied another Device to obtain their Ends on me, which in ſome meaſure (though not ſo fully as they hoped) ſucceeded to their Wiſh.

* *Who not long after broke, and had rotted in Goal for Debt, for what appeared to the contrary, had not I been chiefly Inſtrumental in the Diſcharge of him.*

For their ſeveral abortive Excluſions drawn up againſt me, through their wicked *Whitehead's* Inſtigations, proving inſufficient to anſwer his ungodly Ends, whilſt my *Rejoynder to his Allegations in their Orders behalf* ſtood over his Head unanſwerable, he would by no means be prevailed on to admit me to propoſe my Intentions of Marriage in their *London* Meetings of Diſcipline with the ſaid *Winifred*, (though no ways of Kin to me) till he had made me promiſe to make away my Book in *behalf of firſt Couſens Marriage againſt him*, for want of ability to confute it; the which Impoſition, as I was forc'd to ſubmit to, to my no ſmall Trouble and Damage, in coming back near a Hundred Miles to Tranſcribe it before their next Six Weeks Meering, (as a neceſſary Trick for the Tricker); ſo that he might be ſure, as he thought, to get ſhut of it, he, according to *Rome's*

corrupt Precedent towards *John Wickcliff*'s Bones, and his own *Scottiſh* Law upon *Shipton*, took great care to order his Agent *Robinſon* to ſee me commit it to the Flames in his Preſence, and give him Notice when done, as he did accordingly; which yet did not give me Liberty to make the Publication I was oblig'd to by their Rules the next time I came up, through another of their Orders of their *Fox*'s Invention, which requires us to bring a Certificate of our Converſation and Clearneſs from all other Women, *&c.* before we give notice the firſt time of our ſaid Intentions, contrary to the Method uſed in our County of *Lincoln*, &c. (which, as it regularly can, it only does inſiſt on it at our ſecond Publication); through the want of which Formality, as I was moſt abuſively ſent home again another Month till I obtained it, ſo when I had, I had ſtill like to have been never the better when I came up again, through the violent Oppoſition of this abominable Impoſer, for want of my Condemnation of the Matter of my Book, leſt another *Phœnix* ſhould ariſe out of its Aſhes, as hath ſince done to the no ſmall Mortification of ſuch an audacious Impoſtor, whom nothing can be too bad for; ſince it is not only me, but many other of our ſincere Friends alſo, whom he (and his depraved Collegues of the Second Days Meeting) hath moſt baſely abuſed by their unwarrantable Impoſitions; who, in like manner, ſtruggled hard to prevent their Effects, by removing the Cauſe in their firſt Inſtitution, *&c.* as I am not only ready to prove by the ſeveral printed Books and Papers of our true Friends *Robert Rich*, *John Perrot*, *William Mucklow*, *George Biſhop*, *Benjamen Furley*, *John Wilkinſon*, *John Story*, *John Swinton*, *Thomas Criſp*, *William Rogers* and *John Penyman*, among others; but alſo by divers private Letters of *John Lyeth*, *John Hogg*, *John Whitehead*, *John Cox*, *John Gratton* and *Martin Maſon*, now in my Cuſtody, in anſwer to *George Fox*, *George Whitehead* and *John Blakeling*, with their Accomplices, in behalf of their Innovations, when called to it: In the

See the ſame as cited in his Select Epiſtles.

the Inſtitution whereof tho' *Geo. Fox* had a great hand; yet as I, in a Senſe of his variable Diſpoſition in the Matter of Kingly Government, Magiſtracy, buying of Tythes and Marriage Proceedings, *&c.* have ground to believe, he might have been reclaim'd from his Errors in thoſe reſpects, through the means ſome amongſt us uſed for that end, had not *George Whitehead* ſtrengthned him therein by his officious Defences; under pretence, That as the heavenly Motion to make Orders came not on *George Fox* alone, he could defend his Cauſe better than he himſelf could; ſo how blameworthy ſoever *George Fox* was in their firſt Inſtitution, *George Whitehead* is much more condemnable in ſupporting what would otherwiſe have long ſince come to nought, for what *Fox* could have done towards their continuance, had he with-held his defenſive Hand from their Impoſition: Wherein he and his Abettors have ſhown themſelves ſo far remote from our Friend *Iſ. Penington*'s Opinion, *That we may ſerve God acceptably in different Practices*, that they have proved themſelves, thoſe unlearned Woolfiſh Dogs *Ed. Burrow*'s had a Viſion of, who inſtead of bringing our Stray-Sheep into Chriſt's Fold of Reſt, by driving them gently, according to our Lord's Method, have drove them quite away from it, by biting them, to the ruin of them and their Fleeces, through their furious purſuit of them in the Impoſition of their *Foxonian* Impertinencies, before convinc'd of the Truth of them; where they are like to remain according to the ſaid Viſion, till thoſe Woolfiſh Curs be chain'd up, and their Goatiſh Collegues caſhier'd from amongſt us, who have thus diſturbed them.

See his Accuſer, p. 41. compared with p. 6. of W. Rogers's *Quakers a divided People diſtinguiſhed. From all which, as it appears, that this* George Whitehead *has all along been the Wheel within the Wheel, that wrought all our Misfortunes, ſo the ſame verifies the Charge of ſome of our* Barkſhire *Friends to his Face, That it is he that hath been our chief Diſturber; 'tis he that hath poyſon'd the Minds of many well-meaning People; it being he, that by his falſe gloſſing and baſe perverting, hath drawn the Edge of our chief Opponent's Pens againſt us, who, if we ſtill ſtand by, and will not bring him forth, nor condemn his Errors, their Hand (as one of them ſays) will ſtill be heavier upon us, as we have found true by Experience.*

In order whereto, as our truly worthy Friend *George Biſhop*, &c. forewarn'd them of the Conſequence of their impoſed Innovations; *Whereby*, ſays *Benjamen Furley*, *if any Separation happen amongſt us, it would be through* George Whitehead *and his Partners Lording, Ridged, Driving Spirits, in taking upon them to preſcribe Rules and Orders for themſelves and all others of the ſame Body, whether the Lord lead them into them or no*; wherein as they perſiſted, the Lord himſelf would break them, in turning them one againſt another, according to their true Friend *John Wilkinſon*'s Prediction, as they have ſince found he hath done, to their Shame and Confuſion: The Conſideration whereof brings to mind another predictive Viſion of another true Friend of ours, of the final End of them, entitled, *This is what* Mary Mitchell *ſaw, who dwelt at* Bright Hemſton *in* Suſſex, *and laid down the Body at* Aberdeen *in* Scotland, *in a good Condition, after ſhe had travelled far in that Land, on Truths Account, ſhe having a publick Teſtimony.*

See George Biſhop's *Warning againſt them, as cited p.* 34, 67. *of Tyranny and Hypocriſy, compared with p.* 27. *of the Teſtimony of* Iſ. Penington *in* Thomas Criſp's *Collection of Teſtimonies; and p.* 28. *Part* 4. *of* Rogers's *Chriſtian Quaker, with p.* 107, &c. *of the Account of the Life of* John Penyman.

Which Viſion is, as related by her ſelf in a certain printed Half-Sheet ſhe publiſhed afore her Departure, as follows,

On the 3*d* of the 12*th* Month 1694-5.

As I lay on my Bed, I ſaw ſpiritually a very rare ſpacious Building, ſuch a one as I never ſaw before for Rarity, without-ſide of it; and then the inſide was brought before me, and there was a brave light large pleaſant Room, which was very well furniſhed with pleaſant Things; and I ſaw till it became a very ſerviceable Houſe for many Things; but at laſt, I ſaw one come and enter into the pleaſant Room, and began to lay a Foundation, and went away again, and ſtill as he came he kept on Building, till at laſt he had built a Throne, and began to Reign, and they of the Houſhold

Note, *This was as our Friends ſtood in their Primitive State, before* G. Fox *ſet himſelf up in the place of Chriſt, and we as ſuch ador'd him, in impoſing his Innovations as the Spirit's Diſtates, and exalting him as the Lord's anointed, to ſet forth Orders to guide our People by; when ſuch as adher'd to him preſently apoſtatiz'd, and turn'd Perſecutors of the Lamb and his true Followers, as the Viſion ſhows us.*

hold began to worſhip him; and under the Throne I ſaw a Lamb, which would fain aroſe; but the great † PERSON, *and they of the Houſe together, would not ſuffer the Lamb to ariſe, but wounded it, and ſtrove as much as in them lay to ſlay the Lamb.*

† George Fox *in his Life time, and now* George Whitehead *the Succeſſor in his Popedom, in Conjunction with their Cardinalian Collegues of their Second Days Meeting,* London.

And at laſt there was a * PROPHET *ſent to this Houſe to warn it, which ſaid,* Oh Houſe, Houſe! Hear the Word of the Lord, This is not the Houſholder that Reigns in thee; let the Lamb ariſe, for this is that which will caſt the ſtrong Man out; *and much more after this manner: But this great Man, and they of the Houſe together, were very angry with the Prophet, and with the Lamb, becauſe it ſtrove to ariſe, and the more it ſtrove to ariſe, the more it was wounded and oppreſſed; and the great Man became very great, and was much ſet by by thoſe of the Houſe.*

* *Yea, divers true ones, as* Robert Rich, John Perrot, George Biſhop, Benj. Furley, John Swinton, John Wilkinſon, John Story, *Widow* Whitrow, *and* John Penyman, *amongſt others; all which, inſtead of adhering to, they ſtigmatiz'd for dark ſeparate Spirits, betraying* Judas's, *and curſed Apoſtates.*

And when this great Perſon had reigned long, the pleaſant Room became very dark and full of Rubbiſh, and they of the Houſe began to be afraid; but the ‡ GREAT MAN *perſwaded them,* All ſhould be well: *But there was a Prophet ſent ſeveral times, but there was no regard taken of him, nor yet of the Lamb, but the more it ſtrove to riſe, the more it was ſmitten and wounded, till at laſt it was ſlain; and after the Lamb was ſlain, under the Throne there aroſe a Fire, which did burn up this Building in a Moment of Time, and ſo it ended.*

‡ George Fox *formerly, and now* Geo. Whitehead *his Succeſſor, of whoſe deceitful Perſwaſions of that Nature, as our laſt Yearly Meeting was*

Witneſs, he and they ſhall feel the Effects with a Vengeance, thro' the Fire now kindled againſt them, for giving heed to him, in ſlighting our Chriſtian Travels for their Reſtoration, unleſs prevented by their ſpeedy Repentance.

Thus, as we have ſeen a fair way, we have from hence good Cauſe to hope, that we ſhall ſhortly ſee a full End of thoſe our depraved Teachers *Babyloniſh* Inventions, and not without reaſon, ſince as their Impoſition hath been the occaſion of divers fatal Conſequents amongſt us, as afore-proved; the conſideration thereof finally brings to mind the Declaration of their Friend *Michael Ruſſel* concerning them ſome Years ſince in my Audience, of which having ſeen ſome of thoſe evil Effects I had in part notified on the occaſion afore-mentioned, he was pleaſed to tell me, *That the* Londoners *were often buſy in erecting very fair Structures to look upon, but for want of fixing them on a ſolid Foundation, they wrought and wrought underneath like a Quickſand, till at length they came tumbling headlong*; as I have no Cauſe to queſtion but their Erectors will alſo after them; ſince, as they have proved themſelves of thoſe wicked Husbandmen our Lord foretold us of, who cried, *This is the Heir, come let us kill him, that his Inheritance may be ours*; ſo I muſt tell them, *That inſtead of obtaining the poſſeſſion of it, by their barbarous Murther of the Life of* Jeſus *in his faithful Meſſengers, the Lord of the Vineyard is nigh to come, who will miſerably deſtroy them, as he in* Mat. xxi, *&c. hath foretold them.* Which brings me to my next Charge of their *Infidelity*, as an Introduction to their dreadful Downfal; in a deep Senſe whereof I humbly hope the ſincere amongſt us will ſpeedily come (with me) from amongſt them, that they may eſcape their Plagues, by refraining thoſe many great Sins thoſe pretended Perfectioniſts are found guilty of, through their unbelief in Chriſt the true Lord of Life they in Words make Profeſſion of.

INFIDELITY.

IN order to the proof whereof, if they be guilty of Infidelity, that do not believe in Jeſus Chriſt as a diſtinct Perſon at God's Right-Hand in Heaven without us, as no true Chriſtian that owns Scripture Teſtimonies of his Aſcenſion into Heaven, will offer to queſtion.

Then thoſe our depraved *Quakers* of our *Foxonian* Stamp, having not only often denied him, *as a diſtinct Perſon at God's Right-Hand in Heaven without us*; but alſo utterly deteſted *all Faith in him as diſtinct from the Saints as abominable*; under pretence, *That he went from his Diſciples as a Shadow*; with more to this purpoſe; thoſe our depraved *Quakers* are guilty of Infidelity.

See Fox's *Great Myſt. p.* 174. Whitehead's *Chriſt aſcended, p.* 24, 44, 69. *Brief Diſcovery, p.* 14. *Appendix to Reaſon againſt Railing, p.* 17. Fuce's *Fall of a great viſible Idol, p.* 15, 19, 21. *Sword of the Lord drawn, p.* 5. Burrow's *Works, p.* 38. Howgil's *Works, p.* 251. Ang. Flag. *p.* 204, *&c.*

2*dly.* If they that believe not in *Chriſt as God and Man in one Perſon*, be guilty of Infidelity; then thoſe our depraved *Quakers* having expreſly declared their disbelief in him as *God and Man*; under pretence, that the Aſſertion *That Jeſus Chriſt is God and Man in one Perſon* is a Lie; thoſe our depraved *Quakers* are guilty of Infidelity.

See their Sword of the Lord drawn, p. 5, &c. *as defended p.* 174. *of their* Fox's *Great Myſt. as cited p.* 571. *of* Fr. Bugg's *Retroſpective Glaſs.*

3*dly.* If they that expect not *Juſtification by and through the Blood of Chriſt, as it was ſhed without the Gates of* Jeruſalem *for that end and purpoſe*, be guilty of Infidelity; then thoſe our depraved *Quakers* having ſo expreſly declared, *That they ſee no need of directing Men, either to Jeſus Chriſt or his Blood for Juſtification*; under pretence, That as the Scripture no where ſays, *It was ſhed at* Jeruſalem *for*

 that

Geo. Whitehead's *Light of Christ within, p.* 38, 39, 53, &c. *Great Myst. p.* 250. *Several Papers printed* 1670, *p.* 22, 58, 59. *Serious Apol. p.* 148. Whitehouse's *Doct. of Perfection, p.* 19. *Quakerism a new Nick-Name; p.* 6, 12.

that end; so the true Apostle directed them to the Light (meaning the Light given to all Men coming into the World) for the Blood of Jesus to cleanse them, &c. which Light as they come to, they cease remembring his Death at *Jerusalem*, as a Doctrine that need not be preached; with more to this purpose; the depraved *Quakers* are guilty of Infidelity.

Antidote Ven. p. 223. *Light of Christ within, p.* 58, 59. *in Defence of their Friend* Solomon Eccles.

4*thly*. If those that believe not the *Blood of Christ shed upon the Cross to be more excellent and precious than the Blood of any other Saint, as to the Essence and Matter of it*, be guilty of Infidelity; then our depraved *Quakers* having so expresly denied it *to be more than the Blood of another Saint, as to the Matter and Visibility of it*; those our depraved *Quakers* are guilty of Infidelity.

Apol. p. 148. *Reason against Railing, p.* 67.

Not to insist on their Denial of Justification by that Righteousness of Christ, which he in his own Person fulfilled for us, wholly without, as a Doctrine of Devils, and Arm of the Sea of Corruption, &c.

5*thly*. If they that believe not in *Christ any other way, than as a certain Seed or Principle in Man, to which the Promise was made*, be guilty of Infidelity; then those our depraved *Quakers* not believing in *Christ any other way, than as a certain Seed or Principle in Man to which the Promise was made*; under pretence, That the Body he took upon him in the Womb of the Virgin, strictly considered, is not the Seed spoken of in *Gen.* iii, &c. those our depraved *Quakers* are guilty of Infidelity.

Jacob *found in a Desart Land, p.* 6, 7. *Brief Discovery, in Answer to* John How, *p.* 21, &c.

Naylor's *Love to the Lost*. Penn's *Part of the Christian Quaker, as they call it, p.* 97, 98. Ang. Flag. *p.* 213. *compared with the Instance recited, p.* 125, 126, 129, 134. *of the 1st Part of the Defence of the Snake, against* G. Whitehead's *Venomous Antidote*, &c.

6*thly*. If

6thly. If they that expect not *to be ſaved by Chriſt without a performance of the Works of the Law, and anſwering every demand of Juſtice*, &c. may be ſaid to be guilty of Infidelity; then thoſe our depraved *Quakers* having ſo plainly told the World, *That God doth not accept of any, where there is any failing, or who doth not fulfil every demand of Juſtice*; under pretence, *That Juſtification of Perſons, is not from the imputation of another's Righteouſneſs, but the actual performance and keeping of God's righteous Statutes*, &c. *ſince, if that Doctrine was granted, God's Ways would not be equal*, &c. thoſe our depraved *Quakers* are guilty of Infidelity.

Burrow's *Works*, p. 32, 33. *compared with* p. 25. *of* Pen's *Sandy Foundation*, *and* p. 22, 25, 26. *of* Naylor's *Anſwer to the perfect Phariſee, as cited* p. 2. *of the Quakers* Jeſus. Pen's *Serious Apol.* p. 148.

7thly. If they that expect not *Chriſt's ſecond coming in his glorified manner, with his Saints with him in order to the Reſtitution of all Things, according to the Senſe of thoſe Scripture Texts heretofore notified under the Head of their* Error, may be accounted guilty of Infidelity; then thoſe our depraved *Quakers* being ſo far from expecting any ſuch glorious Appearance of Chriſt for that glorious purpoſe, as that they expreſly tell the World, *That thoſe who took heed to the Light, will ceaſe from all outward expectation of his coming, their Opponents might look till their Eyes drop out, before they ſaw him ſo come to ſave them*; under pretence, *of their having witneſſed him come the ſecond time without Sin to Salvation in their Fleſh, as the end of their Faith and Hope*, &c. thoſe our depraved *Quakers* are therein alſo guilty of Infidelity, in Evidence of this my Charge againſt them.

John Whitehead's *Reproof from the Lord*, p. 4. Geo. Whitehead's *Nature of Chriſtianity*, p. 29, 41, &c. *Light and Life of Chriſt within*, p. 18, 40, 41. *Some Principles of the Elect People*, p. 71. Fuce's *Fall*, p. 2, 3, 4, 5, 6, 7, 19, 20, 34. *Appendix to* Pen's *Reaſon againſt Raiſing*, p. 26, 47. *Antidote Ven.* p. 112, 195, 197. Eccles's *Muſick Lecture*, p. 19, 20. Norton's *Manuſcript, as cited* p. 98. *of the 2d Part of the Defence of the Snake, againſt* Whitehead's *Antidote*.

In

In further proof whereof, the Reader may find many more Inſtances in *Robert Gourdon's Chriſtianity vindicated*, compared with *Sect.* 10. of the *Snake in the Graſs*, and *Defence of the ſame againſt* G. Whitehead's *Antidote*, with G. *Keith's Several Narratives of his ſeveral Conferences*, &c. to which I refer them for more full ſatisfaction, and ſhall deſcend to give Inſtances of their *Hypocriſy*, as a natural Conſequent of this their Crime that leads to it.

HYPOCRISY.

AS an Introduction to my proof of this Charge, I think good to remind the World, that a certain Quaker, taking occaſion ſome time ſince to declare his Senſe of *New-England's* Hypocritical bloody Church of perſecuting Presbyters, thus expreſſes himſelf; *I have ſometimes, ſays he, ſaid within my ſelf, a Man that hath a covetous deceitful rotten Heart, lying Lips, a ſmooth fawning flattering Tongue, ſhort Hair, and deadly Enmity againſt thoſe called* Quakers, *that oppoſe their Ways; ſuch a Hypocrite is a fit Man to be a Member of any* New-England *Church.*

P. 5. of New-England's *Enſign*, &c.

In like manner may we now juſtly ſay, as I have alſo often ſaid within my ſelf, *That one that has thoſe corrupt Qualities, with a Thouſand more as bad or worſe, if he wear but plain Cloaths, ſay* Thee *and* Thou, *keep on his Hat before Magiſtrates, refuſe a religious Oath, deny the uſe of Defenſive Arms, own* George Fox *as the Lord's Anointed One, and have but Malice enough againſt all that oppoſe his unchriſtian Impoſitions*, &c. *ſuch a Hypocrite is a fit Member of our depraved* Quaker *Church.* Hypocritical to purpoſe! As I ſhall ſhow as follows.

Since

Since 1ſt. What greater Hypocriſy than for them to plead for it as their Principle, To leave every one to their own freedom, and the Grace of God in themſelves, for Direction in their Religious Concernments; under pretence, of its being moſt comfortable to ſee Brethren walk harmoniouſly together, in the midſt of various and differing Practices, &c. Hubberthorn's *Light of Chriſt within*, p. 8, 9, 15, 16, 18, 19. Crook's *Teſtimony, as cited* p. 71. *of* Pen's Judas *and the* Jews *combin'd. Together with* Iſ. Penington's New-England *Baniſhment. Authority and Government which Chriſt excluded*, p. 76, 81, 82, 83, 84, 85, &c. Penington's *Collection*, p. 240, *and Teſtimony, as cited* p. 3, &c. *of* Tho. Crisp's *Collection*, &c.

Whereas they are ſo far from any ſuch Chriſtian Principle notwithſtanding, as they get into Power to perſecute, as that they cry out againſt the Claim of it in their own Diſſenters from their Corruptions, as a looſe Plea tending to *Rantrizm.* Pen's *Brief Exam.* p. 7, 11, &c. *Compared with* Elwood's *Antidote againſt* Rogers's *Infect.* p. 78. *and* Pen's *Spirit of the Hat, as cited* p. 97. *of* Fr. Bugg's *Pilgrims Progreſs.*

2*dly.* What greater Hypocriſy than for them to affirm, *That they do not condemn all the Chriſtian World but themſelves, as their Opponents have charged them*; under pretence, *That they own the* Waldenſes *of old, with all the ſincere hearted of all Perſwaſions now, as their Chriſtian Brethren.* *See* Penington's *Works*, p. 310, &c. Wyeth's Ang. Flag. *Sect.* 14. Whitehead's *Sober Expoſt.* p. 94. &c. *Power of Chriſt vindicated*, p. 22, 24. *with more proofs in my Manuſcript of their* Apoſtacy.

Whilſt they are ſo far from any ſuch true Chriſtian Charity, as that beſides their repeated Condemnation of all other profeſs'd Proteſtants, as *The Seed of the great Whore of* Rome, *&c.* if any of their Members happen to Marry in any other Proteſtant Society beſides their own Sect, they not only Burrow's *Epiſt. to* Fox's *Great Myſt.* Fox's *Select Epiſt.* p. 277, 279, 280. Parnil's *Works*, p. 114. Weſt *about Marriage, throughout.* Fox's *Heathens Divinity*, &c. Burrow's *to the Camp of the Lord*, p. 2. Eccles's *Muſick Lecture, and Quakers Challenge*, &c.

only diſown him as a Perſon joyn'd with Infidels in the time of his Life, but alſo refuſe them Burial amongſt them after they are Dead; under pretence, That none others are in the Truth but *Quakers*.

Fox's *Great Myſt.* p. 271. *Profeſſors Catechiſm*, p. 36. *Papiſts Strength broken*, p. 59. Burrow's *Epiſt.* p. 22.

3*dly*. What greater Hypocriſy than for them to cry out againſt others as Apoſtates, in keeping their Meeting-Houſe Doors with armed Force, leſt any ſhould be moved by the Spirit of the Lord to ſpeak from the Lord amongſt them

Penyman's *Tracts*, 2*d Part*, p. 1, 2, 3, 4, 5, 6, 8, 10, &.

Whilſt they themſelves are guilty of the ſame Crime in effect towards their own Friends, in keeping ſuch of them out by force, as are moved by the ſame Spirit to declare againſt their Corruptions. In way of Excuſe whereof,

Whitehead's *Truth and Innocency*, p. 43.

4*thly*. What greater Hypocriſy than for them to pretend, That their Yearly Meeting Door is not lock'd, barr'd or bolted, as prohibited, becauſe they have a private one (under Sufferance they keep guarded) that is not.

Whereas they well know (what I amongſt other have often found by Experience) That their Yearly Meeting Houſe proper and publick Doors are lock'd, barr'd or bolted, contrary to the Laws Direction, to their own Contradiction. In Defence of which unlawful Practice,

See Bugg's *Preface to the* 2*d Edit. of his Pilgrims Progreſs*, p. 56, 60.

5*thly*. What greater Hypocriſy than for them one while to pretend, *That their Yearly Meetings are not for Worſhip but Diſcipline*, in order to eſcape legal Puniſhment for keeping their publick Doors lock'd, barr'd or bolted, to prevent their Chriſtian Monitors from Entrance to detect their Corruptions.

Compared with p. 11. *of* Whitehead's *Reply to his modeſt Defence. Juſt Cenſure*, p. 36. *Truth and Innocency*, p. 39, 66. Penn's *Preface to* Fox's *Journal*. *Quakers Plea*, p. 11.

Whilſt they at another time confeſs, (what is well known by Experience) *That thoſe Meetings are as well for Worſhip as Diſcipline*, to their own Confutation.

6*thly*.

6*thly*. What greater Hypocriſy, than for their *Penſilvanian* Collegues, not only to cry out of (but alſo moſt abuſively proſecute) ſuch of their own profeſs'd Friends as confronted their Errors, in the Time of their Meetings for Worſhip, as a Fact unſufferable amongſt them.

Whilſt they were ſo far from cenſuring any of their ancient Friends that confronted the National Miniſtry in the Time of their Worſhip, as that they quietly permitted (if not encouraged) their Preacher *Delavall* to interrupt *George Keith* in his publick Teſtimony in their own Meetings, before his Excluſion out of their Communion, contrary to their own Provincial Law, that enacts, *That no Man be diſturbed in the practice of his Religion, tho' of a different Perſwaſion*, to their own Contradiction. *Hereſy and Hatred, p.* 4, 5.

7*thly*. What greater Hypocriſy than for them to affirm, *That they durſt not for Conſcience ſake diſhonour their Holy Profeſſion, by giving Bond for their Appearance in Courts of Judicature, when required by Authority*; under pretence, of their being ſufficiently bound by the Truth they profeſs, to appear according to their Promiſe without them. Dewsberry's *Collection, p.* 83. *An Account of ſome Grounds and Reaſons, p.* 24.

Whilſt yet they ſtick not to enjoyn one another to bind themſelves in ſuch Bonds, to ſtand to the Award of ſuch Perſons as they depute to end their Differences in Matters of *Meum* and *Tuum*, under the Penalty of their Church Cenſure for their Refuſal; through their well grounded Experience of the inſufficiency of their magnified Truth, to oblige them to do their Duty to each other without them. Again, *See their private Minutes of their Yearly Meeting of* Anno 1697, *&c.*

8*thly*. What greater Hypocriſy than for them to affirm in like manner, *That they durſt not diſhonour their ſaid Profeſſion, by giving Bonds for their good Behaviour, till the Time of their promiſed Appearance, at the Demand of Authority*; under pretence of their being bound by their Truth, to behave themſelves well without them. Dewsberry's *Collection, p.* 77, 78.

Whilſt at the ſame time they ſet forth Orders to bind one another from lawful Marriage a full

Year after their first Wife's Deceaſe, as a Duty the Spirit obliges to; under pretence, they ſhould otherwiſe be liable to ſeek new Wives in a Month or leſs after their firſt was dead, were they not by ſuch Orders confin'd from 'em.

See their York *Yearly Order, compared with their Friend* Walter Myers's *Defence of it.*

Fox's *Journal, p.* 624, 625. Cole's *Quakers cleared, p.* 22. Barcley's *Apol. p.* 515, 529, 531; *Picture of Quakeriſm, p.* 90.

As there can be no greater Hypocriſy than for them to deny uncovering their Heads, or bowing their Bodies to any Chriſtian Magiſtrate or Miniſter, as an unchriſtian Practice they can by no means ſubject to.

Vindiciæ Verit. *Innocency againſt Envy, p.* 18. Naylor's *Anſwer to Hidden Things.* Fox's *Letter to the Parliament, at the End of* Naylor's *Trial.*

Whilſt they at the ſame time not only make their Servants and Apprentices ſtand bare-head before them, under pretence of Conveniency, *&c.* but alſo plead for ſuch bodily Homage towards their own approved Teachers, as Duty towards them, in Reverence to the Light within; though their renowned *Barcley* renders ſuch Pretences as an Inlet to Idolatry. So,

Whitehead's *Antidote, p.* 24. *Truth and Innocency, p.* 31. *Chriſt's Lambs defended.*

10*thly.* As it is the higheſt Hypocriſy for them to plead King *Charles*'s Act of Indemnity (amongſt other Impertinencies of their own Invention) as ſufficient Anſwer to their Opponent's Objection, of their *Fox*'s virulent Reflections on Kingly Government in the Time of the Commonwealth, as if they were now of a different Sentiment.

When in evidence of the contrary, they have ſo audaciouſly commemorated thoſe Reflectious Books of his (with the reſt of their Heretical ones) in their late printed Collection of Titles, as wrote on Truths Account, and printed for its Service; ſo I hope they won't blame me for reminding them of his and their Hypocritical *Up's* and *Down's*, as Charges they have yet to clear themſelves of alſo on this Subject. In order whereto, 11*thly.*

11*thly*. What greater Hypocriſy than for their Patron *Fox* to cry out in our Names, againſt all Earthly Kings, &c. as Antichriſtian; under pretence, That as Chriſt was King alone, the Cave *Joſhua* put thoſe of the *Canaanites* in, was a fit place for them; with much more to this purpoſe, in order to prepoſſeſs the World againſt King *Charles's* Reſtoration.

See his ſeveral Papers to the Presbyterians, &c. printed the beginning of Anno 1660, *with his Sum of ſuch Particulars, p.* 2, &c.

Whilſt yet in the very ſame Year that thoſe his Railleries were printed, when the ſaid King came in, he ſticks not to tell the World, *That the ſuppoſition of his being an Enemy to the King, was utterly falſe; he being ſo far from being an Enemy to the King, his Love was ſo to him, as that he could ſay, it was of the Lord he was come; of which he had a foreſight three Years before; wherefore, he an Enemy to the King? No; for he had no Reaſon ſo to be, who was one that would have him ſaved, he and his Brethren ſo loved and honoured him*; with abundance more to this purpoſe.

Compared with the Journal of his Life, p. 219. *Together with the Declaration of Fidelity, he ſubſcribed, amongſt others of his Friends, the ſame Year, as recited p.* 224. *of the Quakers unmasked, and Quakers Contradictions, with p.* 72, 73, *of the Life of* John Penyman.

12*thly*. What greater Hypocriſy than for them to pretend, *Their ſaid* Fox *in his Reflections on ſuch as doted on an Earthly King to Rule over them, only meant perſecuting Kings, who were Mad at the Child* Jeſus.

Whitehead's *Truth and Innocency, p.* 30. *Innocency againſt Envy, p.* 10, 11.

Whereas, beſides his Vacuation of their Office, (in his pretenſions that Chriſt ſaith, *Love your Enemies*, contrary to the practice of thoſe Kings, who defend their outward Cities againſt ſuch as aſſault them) he not only affirms, *All Kings and Emperors ſince the Days of the Apoſtles, have been ſet up among the Apoſtates*, (for which Cauſe the true Chriſtians ought to live upon the Heads of 'em); but alſo tells the World, *That they that mind them are Ene-*

Fox's *ſeveral Papers, printed* 1660, *p.* 8, 9, 10, 11. 16. *News out of the North, p.* 18, 19, 20.

Burrow's *Collection.*

mies to the Croſs of Chriſt, and Traitors to the Author of it; ſince, as there ſhall be no King but Jeſus, *all Kings and Rulers muſt down and ceaſe*; as a plain evidence, that he meant not only perſecuting Kings, as they would perſwade the World, but all outward Kings in general, to his Defenders Contradiction.

G. Biſhop's *Warnings to* O. Cromwel, *p.* 10, 11, 14, 19, 27. *Weſt anſwering to the North, p.* 96, 102, 103. *Epiſtle to the Generals, Captains and Officers,* &c. *p.* 1, 3, 6. *Quakers Plea, p.* 5.

13*thly.* What more abominable Hypocriſy than for them (after they had almoſt deafned their Perſecutors in *Oliver*'s Time, *&c.* with their impetuous Outcries, *How valiantly they had fought againſt the King and his* Cavaliers, *in behalf of Liberty and Property*; as a Matter that merited their Favour towards them)

Epiſtle from the Harmleſs, &c. *with the Sum of ſuch Particulars as were charged on* G. Fox, *p.* 2, 3. Fox, *concerning the overturning King* Charles, *p.* 6, 10, &c. *Brief Declarations, p.* 4, 5. *Controverſy with the Biſhops, p.* 1, *&c. Compared with p.* 72. *of the Life of* J. Penyman, *and Quakers unmasked.*

14*thly.* To run to his Son *Charles* the Second upon his firſt Arrival, in order to deafen him with their Pretenſions, *To be the only Harmleſs and Innocent Ones, that were ſo far from fighting againſt him or his Father, as that they never uſed the outward Sword, or ever could uſe it againſt any Man, whatever they ſuffered for want of it.*

Ang. Flag. *p.* 327.

14*thly.* What more horrid Hypocriſy than for them to affirm, *That they did not approve of putting K.* Charles *the Firſt to Death, nor ever gloried in it*; under pretence, That they were not a gathered People when that was done.

Weſt anſwering to the North, p. 79, 89, 94. Fox's *Select Epiſtles, Part* 1. *p.* 2. *with his Epiſtle to the Generals, Captains, Officers and Soldiers.*

Whilſt yet they not only let their *Weſt anſwering to the North* ſtand uncondemned, wherein they call him *a proclaimed Traitor*, and render his Death as the Effect of God's righteous Judgments upon him, for

for the Evil Deeds he had committed; but alſo ſtick not to recommend their Reverend *Fox*'s *Select Epiſtles*, as a Book worthy of our ſerious peruſal; wherein they have confeſs'd, to their own Contradiction, *That they were a gathered People in ſeveral Parts of the Nation, ſeveral Years before his Execution.*

15*thly*. What greater Hypocriſy than for them to cry out againſt their Opponent *Clapham*, as a temporizing Hypocrite, in turning to King *Charles* the Second, after he had ſet forth *Oliver Cromwel* and his Army (in his *Stone ſmiting*) as the Lord's Honoured Worthies, whom he had raiſed up to effect thoſe great Changes, in purſuance whereof he adviſed them, *To carry on the Lord's Work*. Penn's *Guide miſtaken*, p. 51.

Whilſt yet they themſelves are much more guilty of the ſame Crime (if it be one) in ſo turning, after they had infinitely more exalted the ſaid *Oliver* and his Army, in their *Good Counſel* (as they call it) amongſt others of their Books for the ſame Purpoſe.

16*thly*. What greater Hypocriſy than for them to pretend, That they are fully ſatisfied with the Limitation and Succeſſion of the Crown, as the ſame is and ſtands ſettled, by an Act, declaring, *The Rights and Liberties of the Subject, and ſettling the Succeſſion to her Majeſty Queen* Ann, *and the Heirs of her Body being Proteſtants, and thoſe of the Princeſs* Sophia, *Electoreſs and Dutcheſs Dowager of* Hanover *after her*, &c. as if they were mighty Friends to the National Proteſtant Church, and our Kingly Government in an Hereditary Succeſſion. *See their late Paper of Abjuration they printed and ſent us to take in the Country, when we went to Vote for Members of Parliament, compared with their Friend* Cole's *Touchſtone*, &c.

Whilſt they not only let their Friend *Joſiah Cole*'s Book ſtand uncondemned, wherein he declares in our Names, *That we* Quakers *are ſeparated from that which is called the* Church of England, *becauſe they*

are Fox's *ſeveral Papers*, p. 8, 9. *News out of the North.* Burrow's *Epiſtle at the Front of* Fox's *Great Myſtery, and Advice to the Parliament in* Anno 1659. *caſhier'd out of his Collections, though cited by* John Penyman *in p. 6. of his Quakers Contradictions, and* F. B. *in p. 6. of his late Picture of Quakeriſm.*

are ſo far ſeparated, degenerated and apoſtatiz'd from the Doctrine, Principle, Spirit and Practice of the true Proteſtants, as that though they call themſelves Chriſtians and Proteſtants, they are no more true Chriſtians and Proteſtants than the Papiſts (from whom the Proteſtants ſeparated) were the true Church, becauſe they ſaid ſo: But alſo that part of their *Fox*'s and *Burrow*'s *Epiſtles* remain uncenſured, wherein they exclaim againſt a Succeſſion of our *Engliſh* Kingly Government in an Hereditary Line, as a great Grievance this Nation hath been enſlaved with.

17*thly.* What greater Hypocriſy than for their Juſtice *Jennings*, with the reſt of his *Penſilvanian* Collegues, to Swear in effect to defend the Queen, in ſaying, *We whoſe Names are here-underwritten, do ſincerely promiſe and ſolemnly declare, in the preſence of Almighty God, That we will bear true Faith and Allegiance to her Majeſty Queen* Ann, *and will her defend to the* utmoſt *of our Power, as well as ſupport and maintain,* &c. *the Limitation and Succeſſion of the Crown, againſt the pretended King* James, &c.

Which Words their Patron Whitehead *in p. 35. of his Rambling Pilgrim,* &c. *owns to be an Oath, to his and their Contradiction, as elſewhere notified.*

And as ſoon as they have done, in effect, Swear back again, by their annex'd Declaration, *That by this their Promiſe* (as they call it) *to maintain and defend the ſaid Limitation and Succeſſion,* &c. *their true Intent and Meaning is, to do all and every thing according to their Duty in order to it; PROVIDED it be not underſtood, * That they thereby oblige themſelves to uſe Force and Arms, which for Conſcience ſake they cannot do:* Whereby they undo all again, in leaving our Queen expoſed, and the Succeſſion in as much Danger as they found it, to their own Contradiction; in purſuance whereof,

* *See* Daniel Leed's *Great Myſtery of* Fox craft *diſcovered, p.* 10, 11.

* *They ſhould have added, Unleſs it be to ſave our ſelves or Sloops, and then we ſhall make no ſcruple on't, having freedom to uſe the Sword as Magiſtrates, or hire others to uſe it for our own Ends, though we Damn it as Unchriſtian in our Queen's Defence.*

18*thly.* What greater Hypocriſy than for them to pretend, *That the Reaſon why they could not ſign the*

the Aſſociation, according to the Act of Parliament in that Caſe provided, was not out of any Diſſatisfaction to King William, *but only, becauſe they could not for Conſcience ſake fight for themſelves, or any Man elſe.* *See their ancient Teſtimony, as they call it, of the 23d of the firſt Month,* Anno 1695-6. *with p.* 14. *of* W. Pen's *Preface to* Fox's *Journal compared with* F. B.'s *Pilgrims Progreſs, p.* 193.

When as their Friend *William Mead*, not only made no ſcruple to fight with the Padder that aſſaulted him, in order to the Defence of himſelf and Money; under pretence of the Spirit's aſſiſting him; but alſo (beſides their Warring under *Oliver Cromwel* againſt the King and his Cavaliers) 'tis well known, their *Penſilvanian* Collegues not long ſince hired Men to fight againſt *Babit* and his Crew of *French* Pyrates, to retake their Sloop they had got out of their Harbour; as an evidence, that they would have fought themſelves for any real Conſcientious Scruple they had, had there not been others to have been got to ſave their Bones for their Money. *See the latter Part of* J. P.'s *Quaker unmasked, in way of Reply to* G. W.'s *pretended Anſwer to it; Compared with* If. Pennington's *Great Queſtion, p.* 14. *Declaration to the diſtracted Nations.* R. H. *Good Old Cauſe.* Rich's *Hidden Things.* F. B.'s *Quakeriſm drooping, p.* 137.

Not to inſiſt on their Hypocriſy in offering to ſubſcribe the Subſtance of the Oath of Allegiance, whilſt yet they refuſe Submiſſion to all the Forms of it as Unchriſtian; as if their Teſtimony againſt Oaths conſiſted in their Diſallowance to Swear ſubſtantially, whilſt others only Swear formally, which I wiſh was the worſt Fault they are guilty of. Hubberthorn's *Diſcourſe with K.* Charles II. John Whitehead's *Works, p.* 263, 264. 283. Howgil's *Trial, 4th and 6th ſide.* Fox's *Trial, p.* 10, *&c. as cited p.* 6. *of Quakers unmasked.*

19*thly.* What more horrid Hypocriſy than for them to pretend, *That the Lord hath ſo formed them, as that they can't but be Obedient to the King*, as an Argument againſt the Impoſition of Oaths on them for their better Obligation to it; when as they (thro' the Experience of their Unfaithfulneſs toward *Compared with their Friend* Stephen Criſp's *Impoſition on his Quaker Credi-*

each other on their verbal Promiſes) have refuſed to lend one another Money upon their written Securities by Mortgage, &c. till their wanting Brotherhood has given them ſatisfaction their Land was not pre-ingaged; by his ſubjection to their Impoſition of ſuch Terms of Aſſeveration to the contrary, as they have owned to be a ſubſtantial Oath.

Sir, as cited p. 25. of Quaker unmasked, and p. 6. of the Defence of it, together with the Treatiſe entitled, The Quakers Wickedneſs, p. 5, &c. and their Friend Richard Thompſon's *Misfortune in venturing to Truſt them upon their Word without Bond, which he ſadly rued in my Audience a little before his Expiration.*

Wyeth's *Primitive Chriſtianity, p. 41, &c.* Penington's *Works.* Crook's *Collect. p. 206.* Noble Salut. *p. 17, &c.* Parnil's *Collection, p. 81, 82, 84, 206.*

20*thly.* What more notorious Hypocriſy than for them to affirm one while, *They own a Chriſtian Magiſtry, as God's Ordinance for the Puniſhment of Evil Doers, by the Sword Civil and Military*; under pretence *of there being need of it, to keep down the unruly Part, whilſt Men are compoſed of Fleſh and Blood*; with more to this purpoſe.

Barcley's *Apol. p. 567. compared with p. 560, &c.* Vivers's *Vicar of* Banbury *farther corrected, p. 18, 19.*

Whilſt they another while invalidate the End of it, by renouncing the uſe of the outward Sword in their Hands againſt ſuch, as Unchriſtian; under pretence, *That if the Magiſtrate be a Chriſtian, or deſires to be ſo, he will love his Enemies, according to his Lord's Rule, and not ſtrike again when they ſtrike him.*

See their ancient Teſtimony renewed, with their Clark's *Rod diſcovered, p. 54. and* Salthouſe *Anſwer to the Biſhops, &c. Queries, p. 23. Compared with p. 24. of their* Clark's *Rod, together with their* Elwood's *Antidote, p. 78. and* G. Whitehead's *Accuſer, p. 105, &c.*

21*ſt.* What greater Hypocriſy than for them to pretend to active Obedience to all Laws of the Government's enacting in Civil Caſes, for which Cauſe they pay Subſidy Money, with all other Dues of that Nature, as Duties they are oblig'd to by their own Principles.

Whereas they are ſo far from the performance

of

of that Duty in its true Extent, as that beſides their Averſion to ſet forth the Militia at the Magiſtrates Commandment, they not only generally refuſe to pay the Tythes of their Increaſe to the Impropriators (on whom they are legally ſettled for Civil Uſes) as a Denial of Chriſt's being come in the Fleſh, and the Root of *Rantrizm*; but one of their moſt noted Preachers and Directors made no ſcruple to hide his *Alamodes* under his Window Seat, (if I be not miſinformed) in order to their illegal Concealment; in purſuance of which Hypocritical Inconſiſtency

22*dly*. As it is no leſs than Hypocriſy for them to deny giving Money towards buying Arms, Drums and Colours, *&c.* to ſet forth the Militia at the Magiſtrates Commandment, in order to their own and the Nations Defence; under pretence of *all outward Wars being in this Goſpel-Day utterly unlawful.*

See Barcley's *Apol. p.* 565. *in the firſt Caſe, compared with their common Practice in the laſt.*

Whilſt they at the ſame Time make not the leaſt ſcruple to pay Taxes towards the carrying on a vigorous War againſt *France*; ſo

23*dly*. What more manifeſt Hypocriſy than for them to pretend, *They cannot for Conſcience ſake lift up a Carnal Weapon againſt any Man in their own or others Defence, though they loſe their Lives for their omiſſion of them.*

See their ſeveral Declarations againſt all Wars and Fighters heretofore inſtanced, together with their Quakers Plea and Remonſtrance, &c. compared with John Fox's *Acts and Monuments,*

Whilſt yet they, like thoſe bloody Popiſh Locuſts the *Bohemians* complain'd of, (for ſetting the Civil Powers upon them, when they would not Fight themſelves) make not the leaſt ſcruple to defend their ancient Friends Inſtigations of *Oliver Cromwel*, and his *Oliverian* Succeſſors, *To Fight their Antagoniſts all the World over, 'till they had deſtroyed them in way of Offence*; under pretence, of its being the Means to make way for the Kingdom of Chriſt upon Earth; wherein they, as Perſons beſt

p. 631, 644. Quaker, Fox *and* Burrow's *Good Counſel.* Penington's *Examination of Grounds and Cauſes, p.* 36, &c. Biſhop's *Warnings to* O. Cromwel. *Weſt anſwering to the North.* E. Burrow's *Collection, and* Wyeth's Ang. Flag.

fitted for that Work, declared their Deſire and Hope of being concerned in it; in conſideration whereof

Ang. Flag. *p.* 320, &c.

Not to inſiſt on their Hypocritical Pretence in way of Excuſe for this their Hypocritical Inconſiſtency, *That the Prophets* Iſaiah *and* Jeremiah *ſummoned others to War, whilſt themſelves were not concerned in it*; which is ſo far from being a Parallel Caſe to their Trumpetting others to Fight as their Duty, whilſt they refuſe to Fight themſelves as Unchriſtian; unleſs they can prove that thoſe Prophets like them, denied thoſe Wars they ſummoned to, as Unrighteous in themſelves, and Unlawful for them to practiſe.

Judas *and Chief Prieſts conſpiring*, *p.* 30.

24*thly*. What more abominable Hypocriſy than for their Friend *Whiting* to charge *George Keith* with Abuſe and Forgery, in making their Patron *George Whitehead* ſay in *p.* 13. of his *Truth and Innocency, That they*, i. e. *the* Quakers, *are the Ten Thouſands of his Saints, in whom the Lord is come to execute Judgment upon all*, &c. under pretence of there being no ſuch Thing in the Page he mentions.

Whereas the ſaid *Whiting* knew well enough, there are not only the Words *George Keith* quotes in *p.* 13, as applicable to the *Quakers*, but that the Word *Quaker* is in the very firſt Line of the very next Page to that *George Keith* quoted alſo, in evidence that *George Whitehead* intended them; in purſuance whereof

See Fiſher's *Works*, *p.* 99, 102. R. H. *Good Old Cauſe*. Burrow's *Meſſage*, *p.* 3, &c. *and Works*, *p.* 588, 613, 751. Fox's *Journal*, *p.* 542. *Select Epiſtles*, &c. *Papers to Parliament*, *Epiſt.*

25*thly*. As the *Quakers* have expreſly repreſented themſelves, *the Saints who ſhall rule the World*, for which Cauſe they ſollicite for the Government of it; under pretence, of their not being ignorant of what belongs to it.

What more audacious Hypocriſy than for *George Whitehead* to go about to evade their Opponents Conſtructions of their Friends Propheſies (*of God's putting a two-edged Sword into the Hands of his Saints*,

to

to execute Vengeance on the Heathen, and Puniſhments on the People) in a literal Senſe; under pretence, of its being as unlikely they ſhould mean ſo, as 'twas impoſſible for them *to Thraſh the Mountains of the Earth* (ſome of which in the North of *England* are a Mile or two high) *to Duſt, with an Inſtrument that hath Teeth.* When as beſides the literal Import of the Terms of their ſaid Propheſies (compared with their own Explanations in that Senſe) they have expreſly owned, That by *Mountains*, they mean the *Kings of the Earth*; to the plain Confutation of this their horrid Deluder's Pervertion; through which my ſelf, amongſt others, have heretofore been moſt groſly miſlead and abuſed.

Sober Expoſt. p. 57. *Ramb. Pilg.* Burrow's *Works, p.* 83, 111, 613, 751. *Declaration to the diſtracted Nation, p.* 14. Howgil's *Works, p.* 5, 31, 32, 92, 93, 95, 96, 102, 103, 258, 340.

Fox's *Great Myſt. p.* 34. *Truth and Innocency, p.* 30. Ambroſe Riggs *to the whole Flock, p.* 7. Naylor's *Collect. p.* 31, 32, 33, 34, 35, &c. Bugg's Vox Populi *and Quaker drooping*, &c.

26*thly.* What greater Hypocriſy than for the ſaid *George Whitehead*, after a Thouſand of his Eſſays of this Nature, to conceal their Corruptions that lead to thoſe Effects by his evaſive Writings, in way of Anſwer to their Opponents,

To aſſume the Confidence notwithſtanding to tell the World, *That through the Lord's Goodneſs, he has long reſolved not to decline or conceal Truth, to vindicate or excuſe Error or Miſtake in any*, if you will believe him; though none in the World, I am perſwaded, was ever ſo groſly guilty of Hypocritical Equivocation as he is; in purſuance whereof

Juſt Enquiry, p. 19. *compared with his Hypocritical Appeal to God, That he knew he had endowed him with a Chriſtian Spirit and Righteous Judgment and Underſtanding*, &c. *as publiſhed in his Judgment Fixed.*

27*thly.* What more notorious Hypocriſy than for him to pretend, *That their Idol* Fox *was not ſo ignorant of all thoſe ſeveral Languages of* Italian, Syriac, Hebrew, Greek, Latin, French, Spaniſh *and* Caldean, *&c. as their Adverſaries repreſented him*; (in order no doubt to perſwade the World, the *Battledoor* of above thirty Languages he ſet his *G. F.* to, was moſtly of his own compoſing.)

Innocency againſt Envy, p. 16. *Compared with his ſolemn Affirmation, as they call it, annex'd to* Fox's *Will.*

Whilſt

Whilſt in direct Contradiction to thoſe his Hypocritical Pretenſions, he hath ſince made no Bones to aſſert upon his new deviſed *Quaker Oath*, *That thoſe ſcandalous Shreds of Nonſenſe, called his* Laſt Will and Teſtament, *were of his own Hand Writing*; in proof that he underſtood not his own Mother-Tongue: Again,

See their Treatiſe of Oaths, compared with W. Smith's *Works, p.* 125.

Not to inſiſt on their Meeting for Sufferings Hypocriſy, (this *George Whitehead* was the occaſion of) in ſetting forth our ancient Friend's Offers to expreſs themſelves on good Occaſions in thoſe ſolemn Terms they mention in their Epiſtle of the 17*th* of the 2*d* Month 1696, in order to perſwade us to ſubject to them in Courts of Judicature, as tendered to us by way of ſtinted Form, when-ever called to it, according to their Precedent.

When as it appears from ſome of their Authors Explanations, as their Epiſtle recites them, compared with the reſt, as they lie in their Books, that they never deſigned them for that End and Purpoſe.

Ang. Flag. *throughout.* Naylor's *Anſwer to* Tho. Moor, *p.* 9. Whitehead's *Guilt, as expoſed in* F. Bugg's *Preface to his Pilgrims Progreſs. Retroſpective Glaſs, and Quakeriſm further expoſed, compared with* Penn's *Spirit of Truth, and* Ang. Flag. *p.* 256.

28*thly.* What more abominable Hypocriſy than for him and his depraved Collegues, to cry out againſt their Opponents, as Abuſers of their Words and Senſe in their Books; under pretence, of their not having taken all their Words, or not exactly as they wrote or ſpoke them.

When as, beſides their Pervertions of their own Friends Words and Senſe in the above-mentioned Epiſtle, they are not only groſly guilty of the ſame Crime (if it be one) towards thoſe they exclaim on; but alſo ſo audacious therein, as to preſume to defend their *Fox*'s Pervertions of Holy Scripture, as a Practice warrantable from our Saviour and his Apoſtles Precedent; under pretence, that a Quotation may be ſaid to be truly made, if it contains the whole Meaning of the Writer, though it recites not all his Expreſſions; in purſuance whereof

29*thly.*

29*thly*. As they Hypocritically tell the World, *That as they are not under a neceſſity of reciting whole Quotations, they never reproved any, who through Defect of Memory, or for Brevity, left out, put in, or changed a Word, &c. ſo they did not alter the Senſe of their Writings.*

Truth and Innocency, p. 69. Spirit of Truth vindicated, p. 103.

When as their *Whitehead*'s, *Wyeth*'s and *Whiting*'s ſeveral Anſwers to their Opponents, chiefly conſiſt of ſuch Reproofs for the Faults themſelves are as guilty of as thoſe they reprove for 'em.

Fr. Bugg's *Anſwer to their Juſt Cenſure, compared with* Whitehead's *Antidote*, Wyeth's Ang. Flag. *and* Whiting's *Anſwer to* Keith's *Narrative.*

Not to inſiſt on their *Fox*'s Hypocritical Pretenſions, *That we not only may, but alſo ought to go to Exhort and Inſtruct, &c. at the ſending one of another, without waiting for a Motion* (meaning from the Lord) *to do it.*

Select Epiſt. p. 413. Compared with Tyranny and Hypocriſy detected, p. 38. Account of the Life of John Penyman, *p. 24, &c. and p. 3. of his ſeveral Tracts.*

Whilſt his *Foxlings* moſt wickedly refuſe to return what they ſteal from us, or do us Juſtice for the publick Lies they have told on us; under pretence, of their being not obliged to it, without the Lord require it.

As it was no leſs than Hypocriſy for this their Apoſtle *Fox*, to adviſe one Friend to purchaſe Tythes, whilſt he recriminated the Payment of them as Unchriſtian in another.

30*th*. What more notorious Hypocriſy than for their ſaid Apoſtle to ſend forth a Paper of Reflectious Queries, againſt our ſecuring any part of our Eſtates from the Spoylers, on a Religious Account, in one reſpect.

See Rogers's *Chriſtian Quaker, 1ſt Part, p. 31. with* Fox's *ſaid Paper of Queries; compared with* W. Rogers's *5th Part, and p. 23. of his 6th Part of his Chriſtian Quaker; together with the ſaid* Mary Penington *and her Son's Defence of him.*

Whilſt he at the ſame time made no Bones to allow and incourage his Friend *Mary Penington*, to ſecure a part of hers from them on the ſame Account, in another.

Several Papers given forth for the ſpreading of Truth, p. 5, &c. *printed* Anno 1671. *Compared with his Select Epiſtles, p.* 368, 426. *of whoſe Hypocriſy thoſe that would ſee more, may peruſe the* 5*th Part of* Rogers's *Chriſtian Quaker.*

31*ſt.* What more horrid Hypocriſy than for this their *Fox* to declare it to be, *The only Work of their Miniſtry to draw People from the outward Teachings of Man, to the immediate Teachings of Chriſt's Spirit within, as their only Guide in all Things*; under pretence, *That the World was ruled by outward Rules, but the Saints Rule was within them*; *the Worlds Record was without them, but the Saints within them*; *the Worlds Guide without them, but the Saints within them*; with more to this purpoſe.

Whilſt yet this very ſame *Fox* himſelf was ſo far from confining himſelf and Followers to any ſuch inward Rule, as that he on the contrary took upon him to Teach our Teachers, by an outward one of his own Invention, *when to preach, where to preach, what to preach, to whom to preach, how long to preach, how to preach,* and what's worſe than that, *moſt groſly falſe Doctrine too*; to his own Contradiction.

Ruſticus Accademicos, *p.* 15. *Compared with* G. W.'s *Abuſe of* T. C.'s *Expreſſion, as cited p.* 156.

32*dly.* And as it was no leſs than Hypocriſy in their renowned *Fiſher,* to repreſent his Opponent *Dauſon*'s Declaration, *That he truſted his Reader* (by what he had wrote) *would be confirmed in his bad Opinion of the* Quakers, as a confeſſing to all the World, *The end of his Endeavours was a Converting of his Readers to bad,* &c. So,

of the Defence of the Snake.

See the End of F. Bugg's *Picture of Quakeriſm, drawn to the Life, Sect.* 5. *p.* 44. *to p.* 58. *Together with* Bugg's *Hiſtory of Quakeriſm.*

Not to inſiſt on *William Pen*'s Hypocriſy, in rendring Perſecution as inſeparable from Popery, in one ſort of his Books; which in another, he will have to be no natural Conſequent of it.

G. Whitehead's *Manuſcript in my Cuſtody.*

33*dly.* What greater Hypocriſy than for *George Whitehead,* after he hath ſo tenaciouſly condemned Marriage of firſt Couſens, as Abomination, Wickedneſs, Filthineſs, Villainy, Confuſion, *&c.* to declare to *William Parr* of *Nottingham,* (when he came up to ſollicite their Second Days Meeting's Permiſſion

Permiſſion of his Daughter's Proceedings with her Second, for the ſatisfaction of their *Nottingham* Monthly one) *That he was ſo far from oppoſing ſuch Proceedings with Second Couſens, as that he had nought againſt Marriage with Firſt, if any amongſt us found themſelves diſpoſed to it*; upon notice whereof, *Nottingham* Months Meeting acquieſc'd, whoſe ſqueamiſh Conſciences otherways would not have been brought to admit Marriage with Second, what Danger ſoever the Perſons had been expoſed to for want of it; in purſuance whereof,

34*thly*. As there can be no greater Hypocriſy than for this *Whitehead* and his Followers, to cry out againſt the Pope's Prohibition to Marriage of Prieſts, as a Doctrine of Devils, the Apoſtle condemned. Howgil's *Works*.

Whilſt they ſtand guilty of a Crime of the ſame Nature, in their ſeveral unretracted Orders againſt Marriage of others, altogether as Righteous, Lawful and Expedient, if their Friend * *William Pen* may be credited.

* *In his Pacifick Propoſal, and Reflection and Maxims, 1ſt Part.*

35*thly*. What more notorious Hypocriſy than for them to repreſent the ancient Chriſtian Fathers and Martyrs, as Oppoſers of all Oaths as Unchriſtian, (from ſome few Inſtances of ſuch as ſcrupled them, through their Miſtake of our Lord and his Apoſtles Prohibitions.) Crook's *Caſe of Swearing, p.* 10, *&c.* Pen *and* Whitehead's *Treatiſe of Oaths, compared with* R. Barcley's *Apol. on thoſe Subjects, and* Skidimore's *Primitive Simplicity, p.* 216, 231. *Together with their ſeveral Teſtimonies in*

When as (ſetting aſide irreligious Ones of Heatheniſh Invention, with others to begin Strife) they cannot be ignorant, That the Generality of thoſe Fathers commended and practis'd them as Chriſtian Duties on good Occaſions to end it; according to *Fox*'s *Acts and Monuments*, and Dr. *Cave*'s Relation. The like in the Caſe of Defenſive Arms, which the Chriſtians never denied or refuſed, when not clogg'd with ſome ſinful Impoſition in the Execution by their Prince; as thoſe our depraved *Quakers* have alſo Hypocritically pretended, in favour of their unlawful Laws and Orders againſt them.

Fox's *Acts and Monuments, p.* 522, 1092, 1227. *And* G. Keith's *Confutation of* R. Barcley's *Apol. &c. with Dr.* Cave's *Primitive Chriſtianity on thoſe occaſions.*

36*thly*.

West answering to the North, p. 80. Truth and Innoc. p. 41.

36*thly*. What greater Hypocriſy than for them to aſſert, *That any Party of Men under a Government to make Laws, (not being lawfully authorized ſo to do) for the binding of others, is Treaſon.*

Yearly Epiſtles of Anno 1666, 1675, 1693, *&c. compared with their* Claridges's Melius Inquirend.

Whilſt yet they themſelves, who have no ſuch Authority, have taken upon them to make Laws (to bind their own People, in the Caſe of Oaths, Tythes, Defenſive Arms and Marriage, *&c.*) by their own Confeſſion, as apparent Inſtances of their own Treachery.

Fox's *Great Myſt. p.* 1, 16, 71, *&c. Compared with his Select Epiſtles, p.* 267. Joſiah Cole's *Letter, as cited and defended in* Pen's Judas *and the* Jews *combin'd.*

Not to inſiſt on their Hypocriſy, in denying as Unchriſtian calling any Man *Maſter*, in a Civil Senſe, (in reference to *Mat.* xxiii. 10, *&c.*) who are not really ſo in the Common Senſe; whilſt yet they ſtick not to call their Patron *Fox Father of many Nations*, in a Religious Senſe, directly contrary to *verſe* 9. who really never was ſo in any Senſe.

Vindiciæ Verit. *p.* 223.

37*thly*. What more provoking Hypocriſy than for them to pretend, That their Adverſaries are miſtaken in entertaining ſuch diſadvantagious Thoughts of them, as *that they are far from retracting or condemning any vile Error with which they have been charged, from undeniable Matter of Fact.*

Antidote Ven. p. 25. *as cited p.* 87. *of* 1. *Part of the Snake's Defence againſt it.*

When as they are ſo far from retracting any ſuch vile Error, when proved upon them by ſuch Evidence, as that they moſt wickedly avoid it, by pretending, *their Accuſer is their profeſſed Adverſary, or one of their profeſſed Friends they have declared their Diſunity with for his Apoſtacy in ſo treacherouſly charging them*, &c.

See the Life of John Penyman, *p.* 92, 93. *Compared with* W. Gibſon's *caſe, and* G. K.'s *Trial.*

38*thly*. And as it is no leſs than Hypocriſy for them to cry out, of its being below the Juſtice of all Nations to charge, without giving the Perſons charged, Copies of their Charges againſt them.

Whilſt yet at the ſame time they make no Conſcience, to refuſe Copies of their own Charges to

their Friends they have charged, leſt their Falſhoods therein ſhould (according to their Demerits) be moſt juſtly detected.

39*thly*. What more provoking Hypocriſy than for them to pretend, *That fair and equal Diſputations, is the beſt way to poliſh Religious Reformations, according to King* Charles *the Firſt's Sentiments*; for which Cauſe they highly boaſt of their ancient Demands of them; under pretence, *That the Day is at Hand, wherein thoſe that guard* Baal (as they call the National Prieſts) *ſhould have their Trial before the People; they can Challenge the whole World to detect them; none in the Light being afraid to bring their Deeds to be Try'd by it*; with much more to this purpoſe.

Whilſt yet they are ſo far from ſuffering their Deeds to be brought to any ſuch Trial, in any ſuch Diſpute when called to it, as that I am forced to requeſt our Superiors in Parliament to anſwer their ancient Petitions, in ſummoning them to it; in a Senſe of the impoſſibility to bring them to any ſuch Trial, without being forc'd to it.

In conſideration whereof, I have often admired at their moſt audacious Hypocriſy in crying out, *Let every Thing have its due Weight, we being willing to abide the Conſequence of a fair Trial*; under pretence, *That it hath been their great Unhappineſs, that they have not hitherto been known as they are; they being Drunk with the Whores Cup, that will obtrude their Doctrines without Trial, ſince they know that nothing but what will abide the Fire ſhall ſtand*, &c.

Burrow's *Return to the Miniſters of* London, *&c. as cited p.* 4, 5. *of the Anſwer to the Antidote.* Burrow's *Preface to* Fox's *Great Myſtery, throughout.* Fox's *Journal, p.* 460. *Select Epiſt. p.* 62. Caton's *Cloud of Witneſſes, ch.* 17. Biſhop *and Partners, Cry of Blood, p.* 61. G. Keith's *approved Way caſt up, p.* 213. *Epiſtle to Reaſon againſt Railing, with p.* 284. Fox's *ſeveral Papers, p.* 33. *A faithful Teſtimony to God and my Country, p.* 12. *Content. Apoſt. p.* 15. New-England's *Enſign, p.* 4, 59, 79. Pen's *Preface to his Sandy Foundation, and Epiſtle to Reaſon againſt Railing, p.* 2, 4. *A true Relation, p.* 6. Fox's *ſeveral Papers, printed* 1660, *p.* 33, 34. *Quakers Plea, p.* 8. Margaret Fell's *Letter to King* Charles II. *p.* 3. Burrow's *Works, p.* 657, 658.

Whilſt

Nay ſo eager they were formerly to come to Trial in ſuch publick Conferences, as that, as Paul *appealed to* Cæſar *in behalf of his Innocency, (though an improper Judge in Matters of Conſcience)*

Whilſt by their moſt ſcandalous Declenſions, when called to it, they make it appear notwithſtanding, *They love an Examination as* Lucifer *does the Light*, which has given me juſt Cauſe to think, *That they* (and not thoſe their Friend *Howgil* ſpeaks of) *are the Men to whom the Eye-Lids of the Morning are as the Shadow of Death*; the appearance of the Lord ſo affrights them, as that *they run from it as a Thief that digs through a Wall, after he hath broke open a Houſe in the Night*; wherefore muſt ſeek out other Devices to promote their Corruptions, rather than ſuffer their Deeds to be brought to the Light by a fair Examination in a free Conference, according to their magnified Pretenſions; in purſuance whereof,

ſo were their Adverſaries but equal Heathen Magiſtrates over them, they tell the World, They durſt refer their Cauſe to Trial before them, in p. 67. of their Friend Penington's *Examination of Grounds and Cauſes; though now they durſt not refer it to profeſs'd Chriſtian Ones, ſo Cowardly are they become ſince their Apoſtacy; which brings to mind the recited Advice of their Friend* John Penyman, *p. 293. of the Account of his Life, That if it was in their Hearts to build a Houſe for the Lord, it would do well to build it only with try'd Stones, ſince there are many who like them would be Builders, that love not to be Try'd.*

See his Invitatory Poſtſcript to John Stillingfleet's *Honeſt Neighbours, as cited p.* 143. *of* Vindiciæ Veritat. *with p. 266. of* R. Claridge's Melius Inquirend. *compared with p. 252. of the 3d Part of the ſaid Judge* Hales's *Contemplations, and p. 15, &c. of his Nature of Chriſtianity, as cited in the Introductory Preface of* F. B.'s *Picture of Quakeriſm.*

Not to inſiſt on their Friend *Claridge*'s Hypocriſy, in repreſenting Judge *Hales* as a Favourer of their Doctrines, in his *Nature of True Religion*; who was ſo far from it, as that he forewarned his Children converſing with the *Quakers, Whoſe poyſonous Opinions,* he affirmed, *carried a Contagion in them worſe than the Plague.*

4o*thly.* What more abominable Hypocriſy than for this their renowned *Claridge*, to ſet forth a pretended Confeſſion of a nameleſs Author (in a pretended Letter from a Clergyman in the Country to

a Clergyman in the City, concerning the *Quakers*) *That for his part, he does believe, they are the People whom God hath raiſed in this dreggy Age of the World, to refine it.*

When as I had the ſaid Letter ſent to my Hand in Print, long before this his Commendation of it, as one of his own Writing, after he had left his Prieſtly Office, to turn *Quaker*; whereby (how much ſoever they Hypocritically cry out againſt *Mens going about to advance what they call Truth*, by *Pie Fraudes*) it is obvious, that rather than want Proſelytes, they won't ſtick to cheat People into their Faith and Church, by ſuch notoriouſly impious ones, as this of their *Claridge*'s, for want of ſound Arguments to convince them of the Truth of it.

Wyeth's *Primitive Chriſtianity*, p. 7.

Wherefore, if there be no Hypocrites in the true Church of Chriſt, as their Friend *Furnſworth*, in p. 13. of his *Rod to whip out the wild Boars*, hath affirmed, I doubt it will appear, that theirs is a falſe one; or this their *Claridge*, with the reſt of his depraved Collegues of the Second Days Meeting, (who approved his ſaid Poſtſcript) are of thoſe *unclean Animals that muſt be whipp'd out of it*, ſince there is hardly any others in the whole Univerſe guilty of ſuch abominable Hypocriſy as I have proved them; which, inſtead of making them proud of themſelves and their pretended Reformations, one would think, the Senſe thereof ſhould of all others make them the moſt humble; yet are they above all others, I am perſwaded, guilty of that damnable Sin of *Pride* alſo, through which *Lucifer* fell in the beginning, as I ſhall in the next place prove by ſuch Inſtances, as I am apt to think, they'll ne'er attempt to refute before Impartial Auditors in a Verbal Conference, if they can poſſibly avoid it. In the interim muſt tell the World, that if they want more proofs of their *Hypocriſy*, they may read the Books ſtiled *Tyranny and Hypocriſy detected*; *Penyman*'s *Tracts*; *Quakers Contradictions*; *Quakers Unmasked*; *Quakers Quibbles*; Rich's *Hidden Things brought to Light*, and

Rogers's *Chriſtian Quaker*; together with *p.* 11, 12, 13, 17, 21, *&c.* of Fr. Bugg's *Prologue*, and *p.* 563, *&c.* of his *Retroſpective Glaſs*; and there find enough to evince, *That the Day of Viſitation* (of which their true Friend *John Penyman* foretold them) *is near to come upon them, wherein no Hypocrite, or ſuch double-minded Men as they are, can ſtand.*

P. 75, 85, 86, 87. *of the Account of his Life, well worth their univerſal peruſal.*

PRIDE.

IN order to my proof of this Charge, I muſt tell thoſe our depraved Quakers, That as it was the effect of Pride in their magnified Patron *Fox*, to pretend to Anſwer two hundred of their Opponents Books, in his *Great Myſtery of the Great Whore*, as he calls it: When as it is ſo obvious by his impertinent Eſſays therein for that end, he neither underſtood thoſe Books, or rightly knew how to anſwer thoſe few Scraps he cull'd out of them; ſo it is no leſs than Pride in his depraved Collegues, to attempt to defend his ſeveral Anſwers, in order to ſupport his and their proud Pretences to *Infallibility* in their religious Sentiments; whilſt by their deceitful Shufflings in their Eſſays for that purpoſe, they ſo plainly prove themſelves Self-Condemned. Again,

Pen's *Spirit of Truth.* Wyeth's *Primitive Chriſtianity*, *p.* 6. Vindiciæ Verit. *p.* 2, 218, 224, 225.

Rogers's *Chriſtian Quaker*, *4th Part*, *p.* 30.

As it was no leſs than Pride in their ſaid Patron *Fox*, to pretend to write an Epiſtle all in *Latin*, to the Magiſtrates of the Iſle of *Millita*, &c. entitled, *Scriptu uncula, Quædam Anglico Latinæ*, &c. *per* G. Fox; whilſt he was well known to be wholly ignorant of the Rules of that Tongue; ſo to paſs by his *Einige Fragen Ankgegeben*, &c. *to all Electors, Princes, Stateſmen*, &c. It was a high degree of the ſame Spirit of Pride in him, not only to

to ſet his Hand, in the firſt place, to the Book ſtiled, *A Battledoor for Teachers and Profeſſors to learn Singular and Plural, of above Thirty Languages in General*, but alſo to ſubſcribe his Name to the *Latin, Italian, Greek, Hebrew, Chaldea* and *Syriac Battledoors*, in particular in the Body of it; under pretence, that as they were forced to uſe ſome of their Terms of Art, which he was quite over, *all Languages being no more than Duſt to him who was before Languages were*, &c. in order to perſwade the World, *He was their chief Tranſlator*; when by thoſe ſcandalous Shreds of Nonſenſe, called *His Laſt Will and Teſtament*, 'tis ſo obvious to all the World, he underſtood not his own Mother-Tongue. Again,

See his Preface to the ſaid Battledoor, compared with p. 19. of his Something in Anſwer to the Maſter of King Edward's *Free-School, near the Concluſion of it; whereby ſome of his enſlaved Vaſſals have been led to believe, that he had not only 7, but 70 Languages given him in one Night by Divine Revelation, of which* Joſeph Rogers, *a noted preaching* Quaker, *now or late of* Great Markham *in* Nottinghamſhire, *is a pregnant Inſtance, who declared himſelf lately one of thoſe implicite* Noncons *amongſt others referr'd to in p. 60. of the Hiſtory of Quakeriſm.*

To paſs by his *Primmer for all Doctors and Scholars*, &c. amongſt others of the ſame Nature, wherein he proudly calls them, *Novices, Fools*, &c. crying, *Don't hip nor skip, anſwer; for you have ſometimes Tongue enough, let's ſee now how it can wag*, with more ſuch Inſolence.

As it was no leſs than Pride in him to pretend, (in his Title-Page to his *Vindication of the Anſwer to the Twenty three Queries, ſubſcrib'd by him*) *That ſuch as read his ſaid Book thorough, might find ſuch Things in it, as had never been written or printed*; (wherein he muſt needs be wrong, unleſs he meant for *Nonſenſe*); ſo to paſs by his pretences *to be propheſied of*, and *Name not known in the World*, &c.

Title-Page to News coming up, &c. *compared with p. 60. of his ſeveral Petitions anſwered.*

It was no leſs than abominable Pride in him, to ſet forth divers Volumes of Directions and Orders, under pretence of the Spirit, as Divine Rules for us to obſerve, with reſpect to Diſcipline, Doctrine and Practice; as we expected to avoid the Penalty of thoſe ſeveral Cenſures he therein beſtows

ſtows on their Tranſgreſſors. When as thoſe voluminous Directions, Rules, Orders, &c. are ſo far from being the reſult of that bleſſed Principle, he as falſly as proudly laid claim to, as that they are (generally ſpeaking) no other than his own groſs Comments on certain partially pick'd Paſſages out of Holy Scripture, by the help of a *Concordance*, in behalf of * falſe or frivolous Subjects, as may be found upon Examination. Again,

Truths Defence, p. 2. compared with their Paper about Edicts, Canons, &c. ſet forth Anno 1675. *Select Epiſt. p.* 360, *&c. compared with his Journal and Doctrinal Works, p.* 159, 160, 166. *and Epiſtle recited at the End of Tyranny and Hypocriſy, &c.*

* *Such as the Unlawfulneſs of all Oaths, Tythes, Skimmingdiſh Hats, Boot-hoſe-Tops, taſled Bandſtrings, Fidlers, Pipers, Bear-baiters, Cock-fighters, Miracles by Dead Men's Bones,* you *for* thou, *with a high Commendation of painted Bed-ſtaves, Saws, Andirons, &c. on our Sign-Poſts, amongſt a many other ſuch Nick-a-Nacks he was perpetually amuſing us with.*

As it was a high degree of the ſame Spirit of Pride in him, to preſume, as the Prince of Life, to Diſcipline the Emperor, *Turk*, Pope, Kings of *England, France, Spain, Portugal* and *Poland*, &c. in crying out, *I'll break your Names, and mar your Images with the Spirit of Truth; wherefore, come out, I challenge you all*, &c. under pretence, *That as they who had the ſame Spirit that raiſed up* Jeſus *from the Dead, were equal with God. he had not only Power to bind and looſe whom he pleaſed, but the Rod of God alſo committed to his Hand for to correct the Nations,* and *who trampled upon Princes like Morter.* So it was no leſs than abominable Pride in him, to take upon him to ſettle a ſort of a pretended Spiritual Commonwealth amongſt us, by inſtituting Men and Womens diſtinct Monthly and Quarter Meetings of Diſcipline, to execute his Orders, and then proudly call on us *To take our Poſſeſſions in it, and come*

See Defence of the Snake againſt G. W.*'s Antidote, 2d Part p.* 160. *compared with* Fox's *Reply to the pretended Vindication afore-mentioned. Several Papers given forth, in* Engliſh *and* Latin, *p.* 5, 10, 270. *Papiſts Strength broken, p.* 56, 93. Saul's *Errand. News out of the North, p.* 15, 16. *and* Rice Jone's *Manuſcript, &c. with* Rogers's *Chriſtian Quaker, 4th Part, p.* 30. *Tyranny and Hypocriſy detected, p.* 15, &c. Penyman's *Life, p.* 104. Bugg's *Narrative, p.* 150. *and* Fox's *good Counſel rejected, p.* 26, 37, *&c.*

come and ſit down with him on his Throne; who, as he was an Eſtabliſher of Righteouſneſs, had Infallibility of Judgment committed to him in all Things, if you will believe him.

Wherefore whilſt the Head was thus infected with the hateful Sin of Pride, through which *Lucifer* (that Son of the Morning) firſt fell in the beginning, it is the leſs Wonder the Members alſo ſhould be found tinctur'd with the ſame Crime, in order to their eternal Ruin, if not prevented by their ſpeedy Repentance; in proof whereof

As it is no leſs than Pride in them, to repreſent themſelves as *the only proper Perſons to Rule the World*; under pretence, *That the Godhead dwells bodily within them*; whilſt yet they are ſo unfit for that Station, as to renounce the Executive part of Government, in denying the uſe of all outward Weapons, in the Hand of the Chriſtian Magiſtrate, as Unchriſtian, in the Nations Defence.

R. H. *Good Old Cauſe. Anſwer to the Baptiſts Declaration, p.* 6, 23, *&c.* Dewsberry's *Works, p.* 139.

Claridge's *Counterfeit Clergymans Letter to a Clergyman. Chriſt exalted, in Anſwer to* John Timſon, *p.* 18. *Together with* Fr. Howgil *and* Ed. Burrow's *Collections on this Subject*, &c.

Which Principle of theirs brings to mind the Obſervation of the Author of The Theatre of God's Judgments upon Rebels, ch. 3. *part* 2. *p.* 24. *where he truly tells us, There is another ſort of Treaſon, and another Rank of Traitors as pernicious as the former, and as odious to God and Man, ſuch are they as forſake their Country in the Time of Neceſſity, or refuſe to Fight in the Defence of it; as the former are called* Fugitives, *the latter are* Cowards; *who deſerve no leſs Puniſhment, as appears by divers Examples; ſince, as the firſt were noted with this Ignominy,* To eat their Meat ſtanding, *whereto they were ſworn, ſo the latter were ſo hateful to the ancient* Romans, *as that they eſteemed them not worthy to be redeemed from Captivity, who had rather be taken baſely, than die honourably and valiantly in Defence of their Country, as our Traiterous* Quakers *would it ſeems, rather than Fight for their Liberty, through the Strength of their* Foxonian *Deluſions.*

What more abominable Pride than for them to be ſo conceited in their pretended *Infallibility*, notwithſtanding, as to refuſe to ſubject their *Foxonian* Impertinencies to an impartial Examination in their own Meetings of Diſcipline, in order to

their amendment. In purſuance of which provoking Inſolence,

As it is no leſs than abominable Pride in them, to ſet themſelves forth as *God's Jewels and renownable Children, to whom he hath given the Spirit of diſcerning betwixt the Righteous and the Wicked, between him that ſerveth God and him that ſerveth him not*, according to *Malachy* iii. 17. Whilſt yet they are ſo far from any ſuch diſcerning, as that they have not hitherto diſcerned the groſs Errors in Doctrine and Diſcipline, or great Wickedneſs in Practice that is amongſt themſelves: So 'tis no leſs than notorious Pride for them to ſtile themſelves *God's peculiar People and whole Heritage*; under pretence, *that as God is only known among them, none others are in the Truth but* Quakers.

Whitehead's *Truth prevalent*, p. 42, 43. *Serious Examination*, p. 5, 8. Dewsberry's *Collection*, p. 171, 193, 201. *To the Camp of the Lord*, p. 2. Immanuel, p. 1. Elwood's *Anſwer to* G. Keith's *firſt Narrative*, p. 2, 11, 212. *Apoſt. Incendiary*, p. 3. Ambroſe Rigg *to the whole Flock*, p. 2. Fox's *Great Myſt.* p. 31, *Pearl found, and* Eccles's *Quakers Challenge*.

Again, As it was the effect of a proud Spirit in them to cry out, *Oh what will become of you in that Day, when a Dog dare not lift his Tongue againſt the* Quakers.

'Tis no leſs than horrible Pride in them to affirm, *That People may as well burn the Scriptures as their Quaker-Books*; under pretence of *their Books being wrote from the ſame Power and Spirit the Holy Scriptures proceeded, for which Cauſe* (as there is nothing therein but what may be defended as eaſily as ſome Parts of the Holy Scripture) *they are ready to vindicate them with their Blood when called to it.*

New-England's *Enſign*, p. 8. *Several Petitions anſwered*, p. 38. Hubberthorn's *Truths Defence*, p. 2. *Anſwer to* Weſtmoreland *Petition*, p. 30. Vindiciæ Verit. p. 2, 218, 224, 225. *Serious Apol.* p. 49. F. Howgil's *Works*. Wyeth's *Primitive Chriſtianity*, p. 6. Ang. Flag, p. 31. *Advertiſement in the* Poſtman, *as cited* p. 173. *of* F. B.'s *Narrative*. *Account of the Life of* J. Penyman, p. 78. *and Quakers Contradictions*. *Serious Examination*, p. 13, 14, &c.

So what is it leſs than abominable Pride in them, to give it as their Senſe, Advice, Admonition and Judgment, That no ſuch ſlight and contemptible Names

Names and Expreſſions, as calling Men and Womens Meetings, *Courts*, *Seſſions*, *Synods*, &c. or their faithful Friends Papers (as they call their unlawful Laws and Orders) *Mens Edicts* or *Canons*.

Yearly Epiſtle of Anno 1675, *as cited p.* 68, *&c. of* G. Whitehead's *Sober Expoſtulation.*

As it is no leſs than Pride in them to repreſent their Books, as preferable to thoſe of the *Greek* and *Latin* Fathers; under pretence of *George Keith's* being guilty of Irreverence, in ſuppoſing them to be written by no better Guidance, than theirs who lived and wrote in thoſe dark Times of Apoſtacy: So as it is through this proud Conceit, that we have been made to believe, that all their * Church Laws and Orders (with their ſeveral Books in behalf of them) are like the *Medes* and *Perſians*, infallibly unalterable; they will ſtruggle after a moſt ſurpriſing rate, rather than give the leaſt Cauſe of Suſpicion to the contrary, by razing out any of their Yearly Meeting Minutes once agreed on amongſt them, how ruinous ſoever to their own Proceedings, and pernicious to their own Proſelytes. In evidence whereof, as their continued Refuſal to vacuare their Order againſt Marriage of Firſt Couſens (amongſt others I have confuted beyond their Attempts of Defence) is good proof; it may not be amiſs, on this occaſion, to notifie another pleaſant Inſtance, that came within my Obſervation, with relation to ſome Reflectious Papers ſent from *Penſilvania* to their Yearly Meeting in *Anno* 1691, in the Caſe of *George Keith*, which they finding themſelves under an abſolute Obligation to read therein, by

Elwood's *further Diſcovery, p.* 99. *compared with p.* 177. *of his Anſwer to* G. K.'s *firſt Narrative.* Fox's *Select Epiſtles, p.* 360. Penn's *Guide miſtaken, p.* 40. *with* Whitehead's *Manuſcript, in behalf of their Order againſt Marriage of firſt Couſens.*

* *A Copy of which Church-Laws, &c. being to be read in one of their Meetings in our Parts;*

A young Man, whoſe Father had bequeathed him a Meeting-Houſe, was deſirous to have that Honour confer'd on him, which the chief Leaders thinking him unworthy of, on account of the Saoredneſs of the Things contained therein; he, in requital of their proud Contempt of him, took the Advantage of ſome Defect in their Title, to turn them out of the ſaid Meeting-Houſe, as a Place too good for their illegal Laws, &c. to be publiſhed in, of which they as ſorrowfully, as unſucceſsfully, complained at our next Quarter-Meeting.

Vertue of a former Order of their Inſtitution, contrary to a Minute they had then precipitantly drawn in their Journal, upon account of the unacceptable Report that had been given concerning them, by the Perſons deputed to examine the Contents of ſuch as were proper to be preſented them; they, to extricate themſelves from this unhappy Dilemma, a long while ſqueez'd their Wits to no effect moſt amazingly, till their famous *Elwood* finally found out the Way to unlooſe this *Gordian* Knot, by giving it as his Judgment, *That they might read all in Order, as Perſons ignorant of the well-known Contents of them, notwithſtanding their Record*, to his no ſmall Applauſe, and infallible Collegues great Conſolation.

All which, as it ſhows the horrid Pride of their Hearts, in not owning themſelve Fallible in their Church Capacity, on the moſt evident Demonſtration in the proof of it; I know no better way to make them ſenſible of this their Enormity, than by thus expoſing the ſeveral Cauſes on't, ſince their blundering Patron *Fox* was ſo far from contributing any thing towards that righteous Purpoſe, as that he greatly ſtrengthned them in it, by noiſing them with a *We be the Royal Seed Elect and Precious before the World began*; *We be the anointed of God, and as the Apple of his Eye, amongſt whom he is only known*; *We are of the pure Religion that never changes*; *We are the Preachers of Righteouſneſs, whom all the Nations of the Earth ſhall call* bleſſed, *and of whoſe King, all the anointed Kings on Earth are but as a Figure, and ends them all*; with much more to this purpoſe. In order to ſecure which high Favours to his enſlaved Proſelytes, as he proudly told them, *They might come into a Temperance above all the World*; *and a Patience above all the World*; *and a Moderation above all the World*; *and a Wiſdom above all the World*; *and a Knowledge above all the World*; *and an Underſtanding above all the World*; *and a Sobriety above all the World*; *and a Gravity above all the World*, &c. So he puffed them into ſuch a Fool's Paradiſe, through their imaginary Attain-

See Fox's *Viſitation to the* Jews, *Title-Page. Epiſtle General, p.* 12, 13, 14, 15, *&c. with p.* 130, 132, *and p.* 232. *of his Great Myſt. together with p.* 133, 134, 278. *of his Select Epiſt. compared with p.* 7, 8, 138. *of* F. B.'s *Prologue to his Great Myſtery of the Little Whore*, &c. *Select Epiſt. p.* 138, 139.

Attainment of those Excellencies, as that they will not only needs have their perfect *Quaker, to be Meeker than* Moses, *Stronger than* Sampson, *Wiser than* Solomon, *Patienter than* Job, *and as Innocent as Christ*; but also strenuously perswade themselves (as they would all others) *That the Name* Jesus *and* Christ *belongs to every Member of them, as well as to Christ the Head*; in favour of which proud Conceit as this their Reverend *Fox* proudly tells the World, *That the* Quakers *are in the Power of God, and in the Authority of the Lamb, above all Houses upon the Throne*; so in order to their unquestionable Belief of it, he advised them to *keep down the wise Part, till they come to despise it*, that he might the more easily subject them to those his Fooleries, whereby he has enslaved us; which, whosoever does but offer to tell our depraved Teachers of, are sure to have a Wasps Nest about their Ears, whereby they shall be stung to purpose, through their abusive Exclamations, as my self, amongst many other of our true Friends hath often experienc'd, as will be largely proved in my next Charge against them; in the interim must tell them, That as this their Patron *Fox* hath greatly provoked God by his proud Pretences, to be raised up to reform the State, and correct the Errors of the Learned, as his officious Collegue *George Whitehead* hath done also by his Defence of him, in those his presumptuous Undertakings; so as he hath most justly caused the gross Ignorance of the one to be providentially exposed to all the World, by the Probation of some Nonsensical Scribbles of his in *Doctors Commons*, as his *Last Will and Testament*, he hath also most righteously led the other to be lash'd by the Mob, throughout *England*, &c. for his officiousness in solemnly witnessing the same to be his own Hand-Writing, for the more full satisfaction of such as might question it, on account of his lofty Pretensions, *That* Fox *was not so ignorant of those several learned Languages in his* Battledoor, *as his Opponents represented him.* The consideration of which just Ignominy, as I desire may be a perpetual

Shewings's *Treatise of Thoughts and Imaginations, p. 25. &c. compared with* If. Penington's *Question to Professors, p. 27.* Dewsberry's *Collect. p. 147. and* G. Fox's *Great Myst. p. 31.*

petual Warning to all ſuch aſpiring Pretenders amongſt us, how they encroach on God's Prerogative for the future; ſo as a further Caution againſt the irreligious Effects of their Tranſactions, I ſhall deſcend to give Inſtances of their *Railery*, as a natural Conſequent of their proud Aſſumption. In order whereto.

RAILERY.

AS Mr. *Baxter* in his one Sheet printed in *Anno* 1659. againſt them, tells us, *That, in thoſe their early Days, he had more railing Language from one of them in one Letter, than ever he heard from all the Scolds in the Country in Twenty Years before, to his Remembrance.* So as we are ſo far from hearing any of their Brotherhood cenſured by them for their Raileries towards him and others, (in calling them *Dogs*, *Devils*, &c.) as that they plainly tell the World, *That if their Friends Treatment of that curſed Stock of Hirelings*, (as they call all the National Prieſts) *had been Ten Thouſand Times more ſignificant, earneſt and ſharp, it had been but enough, and they would then ſay*, not enough; *but that they had learned to acquieſce with ſuch Denunciations as the Holy Spirit* (as they call their Light within) *was pleaſed to give through them.* We may well think they are finely come on in ſuch *Billingſgate* Rhetorick by this Time we live in. In proof whereof,

Pen's *Serious Apol. p.* 165. *in Defence of* J. Naylor, *compared with p.* 156, *of his ſaid Serious Apol. as in part cited p.* 174. *of his Reaſon againſt Railing.*

If to call a Man, *a deceitful Tongue-Lying Prieſt*; *malicious Incendiary*; *ſcornful, malicious Perſon*; *unconſcionable, mercenary, woolfiſh Prieſt, whom God will deſtroy for ever*, for ſpeaking the Truth of them, may be accounted Railery.

See p. 58. *compared with their* March *ancient Teſtimony.*

Then *George Whitehead* having (in his *Real Quaker a Real Proteſtant*, in the *Quakers* Name) ſo called *Leonard Waſtal*, Prieſt of *Harworth*, for aſſerting,

ing, *That they* (i. e. Quakers) *are not in Truth the King's loyal Subjects; which every one that knows 'tis their Principle not to defend him by force of Arms, when he calls them to it in his Neceſſity, muſt own to be a Truth*; they in approving this his pretended *Real Quaker a Real Proteſtant*, are with him equally guilty of Railery. Again,

Vivers's *Vicar of* Banbury *further corrected, p.* 18, 19. *compared with their Teſtimony.*

March *ancient*

If to call their own Monitors amongſt our ſelves not only *Apoſtate Informers, Treacherous Hypocrites, Falſe Brethren, Deceitful Workers, Betraying* Judas's, *Dogs, Wolves, Devil-driven dungy Gods*, &c. But alſo the Spirit they are influenc'd by, *Helliſh Spirit; dark jealous Spirit; a croſs canker'd Spirit; diſorderly, looſe, libertine Spirit; earthly, dark Spirit; feign'd, dark, earthly Spirit; dark, ſubtil, ſophiſtical Spirit*; Belial's *Spirit*; *earthly, canker'd, ruſty, murthering Spirit*, &c. for diſcovering their groſs Depravity, in order to their Repentance, *&c.* may be accounted Railery.

Then our depraved *Quakers* having ſo called their Monitors amongſt us, in thoſe ſeveral Books in the Margin, with abundance more that might be mentioned, thoſe our depraved *Quakers* are guilty of Railery. Again,

Rogers's *Citation in his Preface to Quakers a divided People, out of* Robert Sandiland's *to his Righteous Judgment placed, and p. 5. of the Book.* G. W. *Accuſer, as cited p.* 201. *of* F. B.'s De Chriſt. lib. G. Fox's *Poſtſcript to* J. B.'s *Teſtimony in that which Separates.* Pen's *Winding Sheet, p.* 1, 2, 3, 4. *and* Alexander, *p.* 3, 7, 12. *as cited p.* 5, *of the Quakers Contradictions.*

G. W.'s *Preface to his Judgment fix'd, compared with*

To paſs by their naſty Terms of *Scal'd Heads, gaul'd Horſe back, ſpuing, purging, ſtinking and wiping*, &c. they too often ſtuff their defenſive Books and Letters with.

Holden's *Letter to* Mr. Wiggon, *as cited p.* 23, 26. *of the* 2d *Part of the Defence of the Snake againſt* G. W.'s *Antid.*

If not only to call their Opponents, amongſt other Chriſtian Profeſſors, *Conjurers, Thieves, Robbers, Antichriſts, Witches, Devils, Scarlet coloured Beaſts, dead Beaſt, painted Beaſt, brazen fac'd greedy Dogs, whiffling Curs, barking Dogs, Rattle Snakes,* blind

blind Sots, dark Sots, Blood-hounds, Raging like Sodomites, Lizards, Moles, Tinkers, green-headed Trumpeters, Wheelbarrows, Gimcracks, Whirlpools, Whirligigs, Moon-Calves, Tatterdemallions, Serpents, Vipers, Miniſters of the Devil, ravening Wolves, Evening Wolves, Bears, naſty Spirits, Bondſlaves of the Devil, &c.

Quakers Principles, p. 8, 9, 10, 11, &c. *as printed* Anno 1693. Fiſher's Ruſticus Academicus, *in Anſwer to* Owen, Baxter, Tombs *and* Dawſon. Pen's Alexander, *p.* 1, 2, 14, 16.

But alſo thoſe amongſt their own Friends, *Old canker'd Apoſtate, Phigellus, Hermogenes, Hymenius, Philetes, Dark, Envious, Inveterate, Adamantine,* Alexander *the Apoſtate, Grinning Dog, Devil's Agent, Devil's Emiſſary, Devil's Drudge, Devil's Porter, Vaſſal of Hell, Curſed Serpent, Devil's Bondſlave, Devils Incarnate, Chief of Devils,* &c. be to be guilty of Railery.

Whitehead's *Preface to his Judgment fix'd.* Fox's *Brief Diſcovery,*

Then thoſe our depraved *Quakers* having ſo called their Oppoſers, amongſt themſelves and others, in their ſeveral Writings without good Cauſe for it, thoſe our depraved *Quakers* are guilty of Railery.

p. 7, 8, 9, 10. Pen's *Guide miſtaken, p.* 18. Fox's *Truths Defence, p.* 81, 82. Parnil's *Works, p.* 412. *Compared with ſeveral other proofs of this Nature in p.* 200. *of the Snake, p.* 3, 10. *of* Penyman's *Quakers Contradictions;* Rich's *Second Letter in Manuſcript, and p.* 28. *of* F. B.'s *Prologue and Defence of the Snake againſt* G. W's *Antidote, 2d Part, p.* 111.

Fox's *Great Myſt. p.* 237. Fox's *ſeveral Papers, p.* 42. *printed* 1671.

Wherefore, if *Railers ſhall never inherit the Kingdom of God, becauſe he that Rails, Reviles and Calls Names, is no true Chriſtian,* if the *Quakers* themſelves may be credited.

Compared with Pen's *Reaſon againſt Railing, p.* 169. *and Addreſs to Proteſtants, p.* 242, &c. *Defence of the Snake againſt* G. W.'s *Antidote, 2d Part, p.* 56, 62.

Then thoſe our depraved Ones of *George Fox*'s Order, having Rail'd, Revil'd and Call'd Names to purpoſe, in thoſe ſeveral Inſtances above-noted, amongſt many others that may be mentioned, thoſe our depraved *Quakers* ſhall never inherit that Kingdom, to be ſure, without true Repentance and Amendment, ſince they are ſo far from being true Chri-

Chriſtians, as that they herein fall ſhort of Moral Heathens, who would ſcorn, I am perſwaded, to treat their Opponents with ſuch *Billingſgate* Aſperſions; which yet they appear ſo far from repenting of, (though often put upon for that purpoſe) as that they ſtill moſt audaciouſly perſiſt in their Wickedneſs of this Nature towards their uncondemn'd Brotherhood, upon their leaſt offers to confront their Abuſes; as appears by a Relation one *Samuel Beard* of *Windon* near *Lus* in *Suſſex*, lately ſent me in Writing, concerning the Treatment he had met with from thoſe *pretendedly innocent, harmleſs, ſuffering Saints*, only for his ſaluting a modeſt Gentlewoman at her Husband's own Motion; which without regard to their own numerous Enormities of a far worſe Nature (ſpecified in the *Spirit of the Hat*, and *Tyranny and Hypocriſy detected*) they have not only repreſented as ſuch a heinous Crime, as he ought to be excluded out of their Communion for; but alſo one *Ambroſe Galloway*, a moſt officious Agent of their Quarter Meeting (who after a far more immodeſt Manner is ſaid to have handled the Goalers Maid, when he went to viſit his impriſon'd Father) has run on to ſuch a heighth in this their furious Phariſaical Quaker Zeal, againſt the ſaid *Samuel* and his two Brothers, who took his part, as to call them *Three Rogues*, ſaying, *Don't be Mealy-mouth'd; 'tis no matter if ye were all turn'd out*, Korum, (as he phras'd it) Dathan *and* Abiram; *Reprobates, Apoſtates, Raskals, Blockheads, Puppies, Baſtards, Villain, Bully, Mumper, Slippery Fellow, Legions, Devils, Three Rank Batchelors, Caterwauling Sea-Crabs, Jackanapes, who Grin like Hounds, Dogs gnawing upon me as the Dogs gnaw Fleſh*; Daniel, *wiſh thy ſelf damn'd*; Daniel *will be a Sacrifice for the Devil*, with much more ſuch *Quaker* Rhetorick; all which he was ſo far from being duly reproved for in a Church way, by thoſe conceited Reformers of this dreggy Age of the World, when put upon it for that purpoſe, as that he in one of their Quarter-Meetings took liberty to declare, *That*

Compared with the Relation of their Friend Thurſton's, &c. *Tranſactions in p.* 149, &c. *of the 2d Part of the Defence of the Snake againſt* G. W.'s *Antidote.*

thoſe Names were as vindicatable as to call a Spade a Spade, without their leaſt Cenſure for thoſe his ungracious Aſperſions. So far are they from condemning that Spirit of Railery wherewith they are influenced, as that they eſteem it no ſmall part of their Religion to defend it; as an Evidence of their moſt deplorable *Apoſtacy*, from that holy and bleſſed Spirit of Truth which was the firſt Author of their Religious Separation from the Worlds Corruptions; which is the next Charge I deſcend to make good againſt them, by ſuch Inſtances as, I am perſwaded, they'll never attempt to refute: In the Interim muſt tell them, That as they have been long guilty of this Vice of Railery, as appears by thoſe Books and Pages mentioned in the Margin, they have been alſo moſt juſtly reprehended for their Perſiſtance in it, without the leaſt ſhew of Repentance, as they may find if they pleaſe to peruſe *p.* 79, 80, &c. of the *Account of the Life of* John Penyman, to which I refer them, and proceed to give Inſtances in proof of their *Apoſtacy* that occaſion'd it, as follows.

See Contemn'd Quaker, p. 55. *to p.* 64.

Viz. Fox's *Great Myſt. p.* 62. Pen's *Epiſtle to their Friend* Fiſher's *Works, in Defence of this their Crime, compared with p.* 412. *of* James Parnil's *Collection.* Bugg's *Introductory Preface to his News from* New-Rome, *and p.* 38, &c. *of his Finiſhing Stroke.*

APOSTACY.

THough I have largely proved them apparently guilty of this Charge, by ſeveral particulars ſpecified in a certain Manuſcript I, in *Anno* 1710, read in the Audience of divers of the Chief of them, beyond their Attempts to defend themſelves, which might ſave me the pains of further expoſing their Guilt by others, till they have diſcharged themſelves of thoſe; yet ſince my Chriſtian Labours therein for their Welfare have been ſo far from obtaining the deſired effect in their Humiliation,

ation, as that they could not prevail with them, to allow themſelves Time to examine the Validity of the Inſtances I referr'd to in proof of my ſaid Charge, for fear the Clearneſs of the ſame ſhould bring them to that Remorſe their *Luciferian* Spirit won't at preſent ſubmit to.

As this their Apoſtacy was foretold them by their Friends *John Swinton, William Dewsberry, John Crook* and *George Fox the Younger*, amongſt many others; that nothing may be wanting on my part towards their further Conviction of their Apoſtacy in thoſe particulars mentioned in the ſaid Manuſcript, I ſhall deſcend to ſhow them how greatly they are depraved in the very Root of their Religion, that they may be the leſs ſurprized at their Apoſtacy in the Branches thereof. In order whereto,

See Swinton's *Prophetick Papers mentioned in Tyranny and Hypocriſy detected, compared with p.* 120. *of* W. Dewsberry's *Collection, and p. of* John Crook, *with p.* 5. *of* G. Fox's *General Epiſtle and Tender Greeting.*

As it is well known to all who have in any meaſure peruſed their Doctrines, as laid down in their moſt ancient Books, That the firſt Foundation of their Religious Separation from the Worlds erring Ways and Worſhips, was the Spirit of God objectively operating on their Souls and Bodies, at Times and Seaſons, ſo as to cauſe them to Tremble moſt ſenſibly when it was upon them, through which they came to be denominated *Quakers*, in or about the Year 1650, though they were a gathered People in ſeveral Parts of the Nation divers Years before, under the Denomination of *Separatiſts*, &c. according to their own Relations; ſo their Apoſtacy was occaſion'd through their Deſertion of that moſt noble Principle, in preferring *The Dictates of the common Light in all Men coming into the World* (under the Denomination of God and Chriſt's only true ſaving Light) *in the place of it*; as appears by a Compariſon of their *Fox*'s Latter Sentiments in his *Select Epiſtles* and *Doctrinal Works*, with the firſt part of the *Journal of his*

Life, and his other Books and Papers inſtanc'd in the Margin; wherein, as he ſeldom mentions the meer Light within, and much leſs the common Light in all Mankind coming into the World, (according to his Supporter *Pen*'s depraved Notions, in his *Spirit of Truth*, as he calls it) but the Divine Light of Life, Spirit and Power of God ſenſibly operating on the Souls of all Men, at Times and Seaſons, whilſt the Day of their Viſitation laſts, in order to their eternal Salvation by him, from whom it immediately comes; ſo he beſtowed no ſmall pains to prove it to be what he denominated it, by its effects on him, in ſaying *p.* 10. of his ſaid *Journal*, *Such and ſuch Things were at ſuch a Time opened to me by the Eternal Light and Power; and a pure Fire appeared within me.* And p. 15. *I being made to pray, the Lord's Power was ſo great, that the Houſe ſeemed to be ſhaken, which made ſome Profeſſors then and there declare, It was now as in the Days of the Apoſtles, when the Houſes were ſhaken.* P. 16. *A true Voice aroſe in me, which ſaid, There is a living God who made all Things.* P. 17. *Such a mighty Power of God, that They* (i. e. the People) *were greatly ſhaken.* P. 26. *Now the Lord's Power was ſo mighty upon me, and ſo ſtrong in me, that I could not hold, but was* made *to cry out*, &c. *inſomuch as they were amaz'd at the Voice.* And p. 27. *Both Prieſts and People were aſtoniſhed at the wonderful Power that broke forth.* P. 28. *By the healing Vertue whereof many have been delivered from great Infirmities; the Devils made ſubject.* And p. 28. *The Churches ſeem'd to ſhake*, &c. compared with much more of his and other of our Friends Experiences of the Effects of this Divine Light of Life in their firſt coming forth, largely notified in *p.* 82, 103, 156, 376. of the ſaid *Journal*, together with *Miles Halhead*'s Books, and *George Fox the Younger*, with the firſt Part of *Francis Howgil*'s and *Edward Burrow*'s Works. But when he came to deſert this noble Prin-

Croyſes's *Hiſtory of the Quakers*, *p.* 5, 6, 34. *Rector corrected.*
Saul's *Errand*, *p.* 5, *&c.*
Select Epiſt. *p.* 30, 111, 119.
A true Account of the Trials of Katherine Evans *and* Mary Chevers, *p.* 145.
Paper ſent forth into the World, *p.* 5.
Great Myſt. *p.* 40, 87.
Several Papers printed 1660. *p.* 31.
Select Epiſt. *p.* 2, *&c.*
Some Principles, *p.* 15.
Antidote, *p.* 6, 44,
Way caſt up.
Rich's *Hidden Things*, *p.* 42.
R.S. *Dreadful and Terrible Voice.*
Pen *and* Whitehead's *Chriſtian Quaker, concerning the ſufficiency of the Light within every Man to Salvation. Good Counſel and Advice rejected*, &c. *Declaration to the preſent diſtracted Nation*, &c.

Principle, by preferring the Dictates of his own Spirit, in the Impoſition of his written Rules, Laws and lawleſs Orders upon us in the place of it; under pretence of their being the reſults of his Light within (in evidence of his Apoſtacy *James Naylor* foretold us, by declaring *His Fall was but the Figure of anothers* (meaning this *George Fox*'s) *that the Man of Sin might be revealed by the falling away amongſt us.*)

See Penyman's *Tracts*, *p.* 15. *Compared with the ſaid* James Naylor's *Prophetick Teſtimony, as cited in* Robert Rich's *Book.* John Crook's *Works*, *p.* 113. *to p.* 127. G. Fox, jun. *Works*, *p.* 336, 385. Penyman's *Life*, *p.* 295.

Then it was, that he and his depraved Adherents fell on to deafen us with the repeated Recommendations of the *Light within, the Light within every Man coming into the World, the Light, the Light, the ever bleſſed Light, the marvellous Light within every one, the Light which is pure, the Light which is unchangeable, the Light which is infallible, the Light which is eternal, the Light which is Chriſt, the Light which is God, the pure Meaſure of Light within every one, which whoſoever owns for their Teacher, are all come to be one Light, and need never Man more to teach them, but as this Light within teaches them.* Through their ſuperſtitious Reverence to the Dictates whereof, as ſome of them won't admit any other Method to be uſed in their Preachments, leſt the Doctrine of the * Spirit ſhould burn their Fingers; ſo they have by degrees not only come in a manner to loſe all true Senſe of the real Guidance of the ever bleſſed Spirit of Life, that immediately proceeds from God and Chriſt, the Holy Scripture directs all to ſeek after as our chief Inſtructer in our Religious Concernments,

See Fox's *ſeveral Papers, printed* 1671, *p.* 19, 20, 21, 28, 33. *Select Epiſt. Doctrinal Works. Some Principles, p.* 27. *News out of the North, p.* 21, 27, 33, 36. Barcley's *Apol. p.* 305. Bennet's *Teſt. to the true Light.* Anderſon's *Viſitation, p.* 4.

* *In behalf of which Spiritual Dictates, a certain Quaker having ſomewhat warmly diſcourſed in one of their Yearly Meetings ſome Years ſince, in my Audience,* &c. *an old* Foxonian *ſtood up, and proclaimed his Uneaſineſs with this new Doctrine, as he called it, under pretence, that as it was their ancient Method to preach up the Light within, as their only Guide in all Things, he liked not this their new Doctrine of* the Spirit, the Spirit, *which ſo dangerouſly inſinuated the Light's inſufficiency, to their Apoſtle* Fox's *Contradiction.*

as a plain evidence of their deplorable Apoſtacy; but through their perſiſtance in this their Depravity, have at length become ſo audacious, as not only to write Book after Book in excuſe of their unſenſibleneſs of the Spirit's ancient Operations, (under pretence, of that being a Time of its Phyſical Effects, in order to their Purgation, which they are now come beyond, into a State of Stillneſs, wherein God's Voice is more diſtinctly heard, than whilſt they were under thoſe terrible Shakings and Quakings) but alſo (beſides their Renunciation of thoſe miraculous Operations as uſeleſs, they heretofore magnified as Chriſtian) have of late moſt impudently denied ſuch bodily Agitature (as they wrote Book after Book in behalf of in themſelves) as Fits of Convulſion in them, and Diabolical Poſſeſſion in others; yet do they (inſtead of repenting of this their Apoſtacy) aſſume the Confidence to pretend themſelves to be *in Chriſt, the noble Seed, that never fell, nor never will fall, never chang'd, nor never will change; yea, never fell, nor never chang'd, nor never will fall, or ever change*, &c. though they have to their own Contradiction, not only in one reſpect expreſly own'd, that they are really chang'd; but by their notorious Inconſiſtencies almoſt in all reſpects have proved, *They have often fell, and often changed, ever will fall, and always change, till there be none, I am perſwaded, under their Denomination, either to fall or change*, as our truly worthy Friends *Robert Rich, John Perrot, John Wilkinſon, John Story, William Mucklow, Thomas Criſp, John Penyman* and *Anna Bourignon*, amongſt others, have foretold them.

Levingſton's *Plain-Dealing*, &c. *p.* 10. &c. *compared with p.* 7, 193. *of* G. W.'s *Late Power of Chriſt vindicated.* Fox's *Doctrinal Works, p.* 28, 211, *&c.* *Great Myſt. p.* 87. *Several Papers, p.* 27, 31. *Select Epiſt. p.* 95. *Antidote Ven. p.* 6. *No.* 7. *Quakers Plea.*

See Rich's *Hidden Things.* Rogers's *Chriſtian Quaker.* *Tyranny and Hypocriſy detected.* *Collection of Teſtimonies.* Babel's *Builders.* Penyman's *Life, and Mrs.* Bourignon's *Anſwer to* B. F.

And not without reaſon ſufficient, ſince beſides their Apoſtacy from their firſt Foundation Principle of the Divine Word of Life, in taking upon them to guide our People by Innovations of their own Invention (under pretence, of their being the Dictates of the Light within them from their Creation)

tion) they have not only fallen from the Truth, and the true Chriſtian Sentiments of their own ancient Friends, in the Matter of Marriage of lawful Kindreds, choice of earthly Law-makers, Renunciation of the uſe of Defenſive Arms, Denial of Religious Oaths, Preference of formal Affirmations, Refuſal of the Payment of impropriate Tythes, National Militia, Bodily Reverence, Preaching without Licence, Alteration of the Word of God, and Denial of free Audience in their Meetings of Diſcipline, amongſt many others, as I have proved in my afore-mentioned Manuſcript.

Righteous Judgment placed, p. 109. *Chriſtian Reprehenſion, p.* 5. *Something in Anſwer to Hidden Things, p.* 28. Burrow's *Caſhier'd. Epiſtle to the Parliament of the Commonwealth*, &c. Alexander Parker's *Epiſtle to all that are Lovers of and Believers in the true Light, p.* 20. Joſ. Cole's *Teſtimony of the Father's Love, p.* 19.

But alſo what is worſe than that, they have fallen from the very Life of Truth it ſelf, as daily appears by the lifeleſs Harangues of their moſt noted Leaders, who were the Original Introducers of their Corruptions; under which Perſons may much ſooner get a good * Sleep to the Refreſhment of their Bodies, than any Spiritual Conſolation to the Comfort of their Souls, as divers beſides my ſelf have obſerv'd.

Select Epiſt. p. 307. *compared with their Letter to Friends of* Mumby *Meeting; and p.* 11. *of the Account of the Life of* John Penyman.

* *An Impediment their Hearers are now almoſt irrecoverably infected with; under a ſorrowful Senſe whereof, one of their Preachers lately told us at* Sleeford, *That finding them almoſt all a Sleep in their Meeting at* Gainsborough, *amongſt others he had viſited, he was forc'd to clap his Hands hard together, ſtamp his Feet often upon his Form, and thraſh them near two Hours by the Clock, to awake them to hear him.*

Which Unhappineſs, as it was firſt occaſioned by their Eſſays to amend their Religion, in forſaking the Foundation Principle of it, through their Exaltation of their own prudential Devices as Goſpel Orders, in order, as pretended, to keep Things ſweet and clean; ſo, in a Senſe of their Loſs of Zeal for God, by ſetting themſelves in the place of God, through their Impoſition of thoſe

their Inſtitutions; Our ancient and truly worthy (though their greatly abuſed) Friend *Martin Maſon* of *Lincoln*, ſeveral Years ſince, moſt ſorrowfully bewailed the ſame in a few Lines in Verſe, he ſent a Right-Hand Man of *George Whitehead*'s (as he called himſelf) in order to their Reſtoration, which, as I wiſh may obtain their Effect for that End, I ſhall inſert as follows, *verbatim.*

Zeal for the living God, where is it found?
Not there, I fear, where once it did abound;
That holy Virgin Zeal for Zion's *King,*
Where is its Manſions? Hath it tak'n the Wing,
And left this earthly Orb; would it not ſtay
With thoſe who once were Children of the Day;
How comes it? have they loſt their Guide, their Way?
Pure Holy Virgin Zeal, return again,
And take thy Manſions in the Sons of Men.
There is a Remnant that deſires to be
True Servants to the Living God and Thee.
Return, return, thou glorious Son of Light,
Unto thy own, and let not darkſome Night
Cloſe up their Days, who once were Stars moſt bright.
Come to thy own again, and let them ſhine,
Once more in that bleſt Firmament of thine.

Thus far brave *Martin Maſon*, whoſe ſincere Concern for them, under a ſorrowful Senſe of their ſad Depravity, was ſo far from being accepted in Love by the Perſon to whom he ſent it, as that he in his of the 2*d* of the 8*th* Month 1672, in anſwer to it, renders it *the Effect of Pride, Wrath, Diſdain and Paſſion, proceeding from the Spirit* Cain *was provoked by to kill his righteous Brother, as appeared by the paleneſs of his Countenance amongſt the Children of Light*, (as he called them that joyned with him againſt this their worthy Monitor); to which he the ſame Day returned on the ſame Letter this ſhort Reply, as his ſufficient Defence from ſuch a depraved Calumniator.

Pride,

Pride, Wrath, Diſdain and Paſſion are thy own,
--------'Tis too well known,
In Love I came, and thou'rt to blame
The falling of my Countenance to Name,
Make Lies thy Refuge, John! *Fie, leave the Trade,*
My Soul upon the God of Truth is ſtaid,
And of John Whitehead's *Threatnings not afraid.*
M. M.

Wherefore as thoſe that will Lie through the ſtrength of their Apoſtacy from the Spirit of Truth and Righteouſneſs, may well be expected to make no Conſcience to ſwear to them; ſo a true Senſe of their Guilt herein, brings me to my next Charge of their *Perjury*, as a Crime they have alſo moſt ſorrowfully to Anſwer for before the Great God who made them, in the terrible Day near approaching, as will appear by what follows.

PERJURY.

THough this Charge will be look'd upon by many, as a Pun upon the *Quakers*, rather than what is like to be proved on them, on account of their ſuffering Teſtimonies againſt all Oaths, as Unchriſtian; yet as I have proved in ſome meaſure, under the Head of *Hypocriſy*, and ſhall more effectually prove, when called to it on this Occaſion, That they have not only Sworn, but alſo offered to Swear ſubſtantially in their own way notwithſtanding, under the Denomination of *Solemn Atteſtations* (which they have owned, Oaths was anciently accounted). My preſent Buſineſs is not ſo much to prove their Solemn Affirmations to be Oaths, (which ſome of their own profeſs'd Members have been at no ſmall pains of late to do to my my Hand) as to evince, that they have on thoſe Terms and others, forſworn themſelves. In order whereto

Not to inſiſt on their Perjury, as expoſed in *Francis Bugg's Preface to his* Vox Populi, and *Quakeriſm further expos'd*, beyond their Attempts to defend themſelves. The firſt Inſtance I ſhall exhibit in proof of this Charge, is out of *p.* 137. of their great Apoſtle *Fox's Journal*; wherein, as he tells us, How he was moved of the Lord to write a Paper to the *Protector*, by the Name of *Oliver Cromell*, (though I rather think it was *Olefer Cromell* in the Original, according to the Contents of a Letter I have ſeen of his own Hand-Writing) wherein he did, in the preſence of the Lord, declare, *That he did deny the wearing or drawing a Carnal Sword, or any other outward Weapon, againſt any Man*; which being not only directly contrary to his Admonitions to the ſaid *Oliver*, and his Officers and Soldiers, *To go forth with a free and willing Heart, that they might rock Nations as a Cradle, in ſlaying all by their outward Sword, that would not be ruled by their Light*, &c. but alſo groſly inconſiſtent with his Commendations of the Exerciſe of the ſame in the Hand of the Magiſtrate againſt Evil Doers, *&c.* In the very ſame Page, he, in the Name of the Lord, forſwears (in their *Quaker* way) *the wearing or drawing of it*; as apparent Inſtances of his Guilt of Perjury, as the Natural Fruit of this goodly Tree of Doctrines, *William Pen* * ſo illuſtriouſly magnifies, for want of a true Senſe of his Corruptions; wherefore, 'tis the leſs wonder, That he the ſaid *William Pen* ſhould be found guilty alſo of the ſaid Crime, this his exalted Patron *Fox* firſt taught him. In order to the proof whereof

J. Crook's *Works, p.* 81. *Compared with p.* 180. *of* J. Whitehead's *Collection, and a private Letter of his I have by me, to his* Foxonian *Collegues upon that Occaſion, with their Anſwer to it, wherein they blame him not, for offering to take the Oath put to him as to the Subſtance of it, though they declare, They wiſh he had not ſubjected ſo far as he did, in repeating ſo much of the Form of it. See more p.* 10. *of the*

2d Part of John Penyman's *Quakers Contradictions on this Subject. See* Fox's *Good Counſel to* O. Cromwel, *&c. p.* 37, 26. *Compared with p.* 1. *of his Epiſtle to all Officers and Soldiers of the Armies in* England, *&c. and Anſwer to Hidden Things.*

* *In his Preface to his ſaid Journal.*

Not to inſiſt on his Declaration in his *Reaſon againſt Railing, That ſo ſure as God liveth*, &c. *if* Thomas Hicks *deſiſted not, and came not to deep Repentance*, (meaning of his Writing againſt them) the

P. 180. *compared with* G. K.'s *Appendix to*

the Lord would make him an Example of his Fury, and his Head ſhould not go down to the Grave in Peace. Whereas, notwithſtanding he neither deſiſted in Writing againſt them, or repented of what he had wrote, as hath been affirmed and proved, his Head did go down to the Grave in Peace, without being made ſuch an Example of God's Fury, as this our renowned *Pen* had denounc'd.

his firſt Narrative on this Occaſion.

Snake in the Graſs, p. 56, &c.

The Matter I inſiſt on, is his ſolemn Declaration in *p.* 48. of his *Great Caſe of Liberty, That We* (i. e. People called *Quakers*) *take the Righteous Holy God to Record, that we hold no Principle deſtructive to the* Engliſh *Government.* When as, beſides their repeated Renunciation of the Oath of Allegiance, &c. as Unchriſtian, their well-known Principle of the Unrighteouſneſs of the uſe of the outward Sword, (or any other Carnal Weapon, as they call them) in way of Defenſive War againſt Domeſtick Inſulters, or Foreign Invaders, not only tends to the Deſtruction of our *Engliſh*, but alſo of all other Civil Governments throughout the Univerſe, to his expreſs Contradiction.

As cited by G. W. *in p.* 19. *of his Epiſtle from their Meeting for Sufferings.*

Wherefore, as thoſe his above-cited Terms are an Oath, according to his own Diſtinction in *p.* 72. of his *Treatiſe on that Subject*, (compared with thoſe of their Books in his Unity, mention'd in the Margin) ſince he hath not only Sworn in them, but alſo forſworn himſelf, by ſwearing to a Falſhood; I hope he won't take it ill, that I charge him with *Perjury*, and all that abetted him herein, (as well as in the Inſtance recited *p.* 14. of *Tyranny and Hypocriſy*) until he or his Friends have cleared him by their Defences; the which, I can hardly perſwade my ſelf, he or they will attempt, through a true Senſe of his Guilt herein.

Counterfeit Convert, p. 68. *and p.* 22, 31, *&c. of their Poſition and Teſtimony againſt all Oaths, as cited in* John Penyman's *Quakers Contradictions.*

The next Inſtance I urge in proof of this my Charge againſt them, is their Friend *Farnſworth*'s Anſwer in open Court, before the Mayor of *Banbury*; who, when the Oath of Abjuration was there tendered him, *Denied, in the Preſence of God, all Popiſh Ways.* Wherefore, if a ſolemn Appeal to God as an Evidence of the Truth of our Teſtimony,

See his ſaid Anſwer in p. 2. *of his Saints Teſtimony, as cited by* G. W. *in his Epiſt. afore-mentioned.*

mony, be no leſs than an Oath, according to the *Quakers* own Doctrine, in their *Poſition and Teſtimony* afore referr'd to.

Then ſince they are to be accounted no other than Popiſh Ways, that are contrary to thoſe of the true Ancient and Apoſtolick Church of Chriſt in the firſt Ages of Chriſtianity, according to their Friend *Elwood*'s Confeſſion in his *Truth prevalent*, &c. and *Foundation of Tythes ſhaken*. This *Farnſworth*, if he owned thoſe of the *Quakers*, againſt Marriage of lawful Kindreds; Liberty to declare the Word of God without their Monthly Meeting's Certificate of Unity; Diſallowance of Appearance in their Yearly Meetings, in order to eaſe our Minds of what lies upon us to Communicate for the Churches Welfare, without the Conſent of the Quarterly one we belong to; Impoſition of Human Preſcriptions, under the Penalty of our Excluſion before Conviction; keeping their Church Decrees ſecret; condemning Perſons in their Abſence, without giving them Copies of their Excommunications; refuſing what is done in their Yearly Meetings to be call'd in Queſtion; amongſt many other Ways of the ſame Nature. All which as they are purely Popiſh in their Original, as may be found upon a Compariſon of the ſame, with thoſe of the Papiſts mentioned in the ſeveral Pages of the *Acts and Monuments*, and *Hiſtory of the* Trent *Council*, inſtanc'd in the Margin. The ſaid *Farnſworth* is not only guilty of the Crime of Swearing in the *Quakers* Account, but what is far worſe than that, of the ſad Sin of *Perjury*. In further proof of this my Charge againſt them.

Acts and Monuments, p. 616, 608, 598, 599, 610, 286, 288.
Hiſtory of the Trent *Council, p.* 654, 748, 669, 670, 746, 542, 684, 553, 620, 688, 698, 840, 25, 55, 302, 305, 309, 372, 61, 855, 475.

Wherefore, as ſeveral others of their Brotherhood have alſo been proved guilty of giving falſe Evidence, upon their ſolemn Affirmation, (as they call their *Quaker* Oaths) for which one of them ſtands indicted by a Bill found againſt him at *Hick's Hall* for *Perjury*, according to *Fr. Bugg*'s Relation,

lation, in his *Preface to his* Vox Populi : *If he that Swears be of the Devil,* as their Patron *Fox* hath affirmed ; then he himſelf with thoſe his depraved Collegues cannot be of God to be ſure ; ſince they have not only ſworn, but alſo forſworn themſelves in thoſe ſeveral recited Matters, amongſt others that might be mentioned ; which groſs Enormity, as they were led into through their implicite Bigotry to their Apoſtle *Fox*'s Impertinencies, for want of timely dealing with him, in order to his Repentance of his Corruptions, through the Opinion they had of him, as ſome extraordinary One ; ſo the Conſideration thereof brings me to my next Charge of their *Idolatry,* as a natural Conſequent of that ſuperſtitious Reverence they bore him.

P. 12, 16, &c. of his Doctrinal Works.

IDOLATRY.

IN order to the proof of this Charge againſt them, 'tis neceſſary to notifie, That as Spiritual Idolatry is juſtly reputed the worſt ſort of Idolatry by learned Authors ; that we may not want Inſtances of their Guilt of this worſt ſort of that Crime, we need go no further than *p.* 15, 16, 45. of their *Old* Fox*'s Pearl found in* England, compared with *p.* 31, *&c.* of his *Younger* Fox*'s Works* ; where taking occaſion to magnifie the Light within every Man coming into the World, according to *William Pen*'s Notion in his *Spirit of Truth,* as he calls it, they, in the Name of it, cry, *I the Light within will make you bow unto my Name, the Light ; you ſhall feel, it is not natural nor weak ; * for it ſhall break you to pieces ; I the Light in you, will confound all your Wiſdom ; and I the Light in you, will take all Peace from the Earth ; yea, I'll bring you to your Wit's End ; I'll are, by their dependance on its Almightineſs, as their only Preſerver.*

* *Sure they meant themſelves, ſince none elſe are ſo ſhattered, and broke to pieces, and confounded as they*

See Smith's *Primmer, p.* 13. *Compared with p.* 31. *of* Josiah Cole's *Whore unvail'd, with p.* 93. *of his Works, where the Reader may find enough of this their Idolatry, to surfeit him.*

I'll burn your Heavens, and I'll burn your Earth; I'll burn within, and I'll burn without; I'll bring Plagues within, and Plagues without, until I have consumed you all, who will not own me, the Light within; to which all Power in Heaven and Earth is committed; with much more to this purpose. All which, how true soever, as understood with respect to Christ, the only true Light of Life, who appears to all Men at certain Seasons, immediately by his Holy Spirit, in their Hearts and Souls, to call them to Repentance and Amendment of Life, whilst the Day of their Visitation lasts; yet as applied to the Common Light within every Man coming into the World, according to our depraved *Quaker* Notion, is Idolatry in the highest Sense, by exalting a Creature in the place of the Creator. Of the unhappy Effects whereof, as they have been often forewarn'd by their Opponents to no purpose, 'tis the less wonder, that they should be found guilty of the same Crime in the common gross Sense, by their Idolatry towards one another, as will appear by what follows.

See Ang. Flag. *p.* 39, 91. *and* Fr. Bugg's *Retrospective Glass, p.* 579. *compared with p.* 4. *of his Great Mystery of the Little Whore.*

Viz. Thomas Crisp, *in his* Babels *Builders.* Rogers's *Quakers a divided People, 1st Part, p.* 8. *Tyranny and Hypocrisy detected, p.* 19. Penyman's *several Tracts, and Account of the Life of* John Penyman. *Snake in the Grass, p.* 179. *Compared with* Pen's *Invalidity of* John Faldo's *Reply, p.* 354. *Counterfeit Convert, p.* 28. *and* Judas *and the* Jews *combin'd, p.* 44, 45. *and* Whiting's Judas *and Chief Priests, p.* 10, *&c.*

For not to transcribe their Friend *Audland* and *Cole*'s most Idolatrous Letters to their magnified Apostle *Fox*; both which, as they are proved to be of their own Hand Writing by their Opponents, and as such owned by their Friend *William Pen*, in his *Postscript to his Just Rebuke*, compared with his Judas *and the* Jews *combin'd*, to the eternal Confutation of their late shuffling Questioners of the Truth of 'em; 'tis the less surprize to me, that he the said *William Pen* should be found guilty of the same Crime himself also, towards this his Reverend *Fox*, in the Idolatrous Encomiums he (in his *Preface to the Journal of his Life*) bestows on him;

him; where, notwithstanding those ridiculous Impertinencies his several Writings are compos'd of, together with the numerous Errors, Heresies, and most gross Inconsistencies, amongst other Misfortunes Spiritual and Temporal, he hath involv'd him the said *William Penn*, and others of his bigoted Adherents in, by implicitly following his Fancies, he sticks not to proclaim him, *A chosen Vessel; a blessed and glorious Instrument, who abundantly excelled in singular Qualifications and Services, which are worthy to be set forth as an Example to all succeeding Times, for a just Memorial to that Worthy and Excellent Man; God's faithful Servant, and Apostle to this Generation: whose Words were as Texts to many fairer Declarations; in all which, he was witnessed to be of God, being sensibly felt to speak that which he had received of Christ, and was his own Experience in that which never errs nor fails; one whom they that know most, will see most reason to approach him with* Reverence *and Fear; a Man of an innocent Life; no Busie-Body, nor Self-seeker, nor Touchy; but Inoffensive, Meek, Modest, Brisie, Steady, Tender, Loving, Compassionate, Long-suffering, Merciful, ready to forgive, unapt to take or give Offence, of an excellent Spirit and Savour, who, in all Things acquitted himself like a Man; yea, a strong Man, a heavenly minded Man, a Divine, a Naturalist, &c. So as it may be said, though many Sons have done vertuously in this our Day, yet, dear* George, *thou excellest them all;* with a many more florid Encomiums to the same purpose; most of which, as my self amongst many others, know to be false and undeserved of him, so they that can't discover a Strain of Idolatry in the

In pursuance of which Idolatrous Disposure, as they esteem'd themselves obliged to dispence with this their Great Apostle's Nonconformity to the Formality of proposing his Intentions of Marriage before the Womens distinct Meeting of Discipline, he and they imposed Subjection on others to, so they not only thought good to exempt his renowned Scribbles from their Second Days Meeting's Scrutiny they bring

others under; as a Subjection below the Infallibility of his Holiness; but also thought it their Duty to excuse him, in giving his Advice to his Benefactor M. Penington *to secure a Part of her Estate from the Spoilers, when they came to seize for her Husband's Nonconformity, contrary to his Advice to others, to offer their All as their Duty indispensible, in evidence of his Super-excellency above 'em, if their true Friend* William Rogers *of* Bristol *may be credited, in p. 33. of the 7th Part of his Christian Quaker, &c. compared with others.*

the whole, muſt be more blind than *Balaam*, when he could not ſee the deſtroying Angel of the Lord juſt before him.

See Chriſtopher Taylor's *Epiſtle of Caution, with others cited p.* 4. *of* Rogers's *Quakers divided, compared with their ſeveral Recommendatory Epiſtles, at the Front of his Select ones, and Doctrinal Works.*

I thought to have given a many more Inſtances of their *Idolatry* out of their approved Writings here, towards this their Fixed Star, and moſt Reverend *Fox*, who, as they eſteemed more than a Man, they accounted it no leſs than Blaſphemy to attempt to detect him; under pretence, *That as he ſhould never turn to Duſt* *, *his Name ſhould be had in everlaſting Remembrance*, &c. But as they are generally notified in *Sect.* 8. of the *Snake in the Graſs*, and *p.* 41, 47, 240, 253, 265. of *F. B.*'s *Pilgrims Progreſs*, with *p.* 38, *&c.* of the *7th* Part of *Rogers*'s *Chriſtian Quaker*, and *Quakers divided*, *p.* 1, *&c.* beyond their Ability to defend themſelves in their vain Attempts for that purpoſe; I ſhall only tell them,

* *Though I rather think, it ſhall ſooner Rot and Stink as the Dung for his Apoſtacy and Tyranny, as our true Friends* Robert Rich *and* John Wilkinſon, *&c. have long ſince foretold him.*

That if to call him, *Dear and Precious*; *one in whom my Life is bound up, and Strength in thee ſtands, by whoſe Breathings I am nouriſhed, and by thy Preſence preſerv'd*, &c be to Idolize him.

See the ſame as cited in p. 8. *of* Rogers's *Quakers divided, compared with the whole, as tranſcribed at the Concluſion of the Snake.*

Then their Preacher *Audland* having ſo called him in his Idolatrous Letter he ſent him; their Preacher *Audland* was guilty of Idolatry in ſo Idolizing him.

If to call him, *The Father of many Nations, whoſe Life reach'd through us his Children*; *one who rul'd and govern'd in Righteouſneſs, whoſe Kingdom was without end*, &c. be to Idolize him.

In their Judas *and the* Jews *combin'd, p.* 44, *&c.*

Then their Teacher *Cole* having ſo call'd him in a Letter he ſent him, which they declare their Approbation of; their ſaid Teacher *Cole*, with his *Quaker* Friends that abetted him, are with him alſo guilty of Idolatry in thus Idolizing him. If

If to flatter him, as *One bleſſed with Honour; whoſe Life reigns, and is ſpotleſs and innocent; and eternal Honour and bleſſed Renown ſhall remain; as one whoſe Preſence, and dropping of his tender Words in the Lord's Love, was his Soul's Nouriſhment*, &c. be to Idolize him.

Then *Blakeling* the *Quaker* Preacher having ſo flattered him, in a Certificate he wrote concerning him; *Blakeling* the *Quaker* Preacher is guilty of Idolatry in ſo Idolizing him.

See the ſame as cited p. 6. of Rogers's *Quakers divided, with, and* G. W.'s *Counterfeit Convert, p. 22.*

Part 5. p. 77. of his Chriſtian Quaker diſtinguiſh'd,

If to affirm of him, That *as it was ſaid of Chriſt, That he was in the World, and the World was made by him, and the World knew him not; ſo it may be ſaid of this true Prophet* [i. e. Fox] *whom* John *ſaid he was not*; be to Idolize him.

Let them not blame me, as their manner is, for adding the Word Fox *here, whom the Author means, ſince it is according to their great* Pen's *Precedent in p. 93. of his Counterfeit Chriſtian.*

Then their depraved *Quaker* Preacher *Eccles*, having ſo affirm'd of him in his Book they approve of; their depraved Preacher *Eccles*, with thoſe that approved his Book, are guilty of Idolatry in thus Idolizing him.

Quakers Challenge, p. 6.

If to preſume to bleſs him, in the Terms of *Bleſſed be the Man that came out of the North, and bleſſed be the Womb that bare him, and the Paps that gave him ſuck*; (under pretence of his being one *at whoſe Name the Heathen trembled*, &c.) be to Idolize him.

Then this their wiſe *Solomon Eccles* having ſo bleſſed him, according to the effect of his own Confeſſion, in a certain Letter of his, cited by *William Pen* in his Judas *and the* Jews *combin'd*, the ſaid *Solomon Eccles*, with thoſe that abetted him, are guilty of moſt groſs Idolatry in thus Idolizing him. In purſuance whereof,

See p. 42. of their True Account, as cited p. 73. of the Account of the Life of John Penyman, *with p. 19. of Tyranny and Hypocriſy; and p. 26. of the Quakers unmasked, with p. 73, 74, 75. of* W. P.'s *ſaid* Judas *and the* Jews *combin'd.*

Laſtly,

Pen's Judas, *p.* 104. Wilkinſon's *Letter, as cited Part* 4. *p.* 43. *of* W. Rogers's *Chriſtian Quakers diſtinguiſhed, compared with* G. W.'s *Innocency againſt Envy, p.* 18. *Righteous Judgment*, &c. *p.* 109. Rich's *Hidden Things, and* Fox's *ſeveral Letters at the End of their Account from the Committee of Parliament, concerning the Trial of* James Naylor. *About which, as they were ſtrangely confounded, when they went to* Suſanna Blandford *to evidence their Innocency, by her Advice to them, to rave no further in the Matter, in a Senſe of their Guilt in her Preſence, as her Daughter lately told me, ſo they can never expect better Succeſs, till they repent of this their Idolatry.*

Laſtly, Not to enlarge on their many Idolatrous Proſtrations before, and undeſerved Adorations of this their Idol *Fox*, defended by the Leading *Quakers*, as done in Reverence to the Life of Chriſt in him, after he had become, in a manner, wholly a Stranger to it, by exalting the Light within him from his Creation in the place of it, under the Denomination of the only true Light of Life.

Ang. Flag. *p.* 37. *Some of the Quakers Principles, p.* 14, 15. *as cited p.* 4. *of* Thomas Criſp's Babels *Builders, compared with the recited Manuſcripts, Part* 2. *p.* 3. *of* W. Rogers's *Quakers divided. Righteous Judgment, p.* 109. *and* Rich's *Hidden Things*, &c.

If to exalt him as the *Lord's Anointed, and great Apoſtle of Jeſus Chriſt, ordain'd of the Lord, to be in the Place amongſt the Children of Light*, (as they call their own dark Souls) *in this our Day*, (*as* Moſes *was amongſt the Children of* Iſrael *in his Day*) *to ſet forth Methods and Forms of Church Government, eſtabliſh Monthly and Quarterly Meetings of Men, and Womens diſtinct from the Men*, &c. be to Idolize him in the place of the Light they confeſs they were at firſt turn'd to, as their only Guide in all Things.

In purſuance whereof, as their Preacher Taylor *in p.* 3. *of his Epiſtle of Caution, moſt Idolatrouſly cried*

Then the depraved *Quakers* having ſo exalted him in their afore-mentioned Encomiums, *&c.* the depraved *Quakers* are guilty of Idolatry towards this their Reverend *Fox* in thus Idolizing him, as others of their Brotherhood have been alſo towards their much honoured *Pen*, who therein ſupported them; in purſuance whereof, as *Pen* and his depraved Collegues thus magnified their great Apoſtle

Apoſtle *Fox*, ſo *Fox* in like manner illuſtriouſly exalted this their moſt famous *Pen*, in a Poemical Harangue juſt now before me, entitled,

The Character of Mr. Pen, *Eſquire,*
That matchleſs Man, whom Ages will admire;
Aſſuredly, there are but few ſuch Men
In all the World, as is this Mr. Pen;
For if his Heart and Tongue go both together,
We know not where to find out ſuch another.

With much more to this purpoſe.

By the laſt Lines of which, as it ſeems, they had not over-great Confidence in his Conſtancy to their Cauſe, notwithſtanding thoſe their florid Encomiums; ſo leaſt he ſhould thereby be ſet up above their moſt Reverend *Fox*, they (as his juſt Reward for his Officiouſneſs in exalting their *Fox* and his Light within, as a God) thought it their ſafeſt Courſe to take him down in Time, by giving him to the --------*Long Scrawl*, for Writing without their Licenſe to King *James* the Second, had not ſome of his Votaries ſtept in and prevented them.

out, That Dear and Eminent Servant of God, George Fox, *who is ſtill made Inſtrumental in the Hand of the Lord, to bring forth bleſſed Things from the Oracles of the Divine Breath, to the Praiſe of HIS Name for ever; ſo others were ſo influenc'd through a Conceit of his peculiar Holineſs, as and ſhould never fall, if their true Friend* William Rogers, *in p.* 15. *of the 6th Part of his Chriſtian Quaker, may be credited.*

to declare, This George Fox *was more than a Man,*

Though I have a more proper Character beſtow'd by the Spirit of Truth on him, through a truly inſpired Friend of ours, than our *Quaker* Poemical one; which notwithſtanding he liked not half ſo well, as I found by the Fury it inflam'd him with, when I read it in his Audience the Day after its delivery; for which Cauſe I deſign'd to bury it in Oblivion, according to his Solicitations, in hopes of his Repentance and Amendment without its publication; but ſince he is ſo far from any ſuch Thing, as that he hath more fully verified the Contents on't, by his diſingenuous Refuſal to make way for my Audience at our Yearly Meeting in *Anno* 1712. according to his Pretenſions; I

Viz. John Potter.

See Mr. Dutton's *Warning concerning him, the Subſtance whereof I ſent him in a private Letter, according to his own Deſire.*

think it my Duty to recite the ſame, as a perpetual Warning againſt ſuch an exalted *Diatrephes*, as God hath declared, *he will humble by his ſevere Viſitations*; as he hath ſince done, by expoſing him to *Nebuchadnezer*'s Fate, in ſome meaſure; out of which I have ground to believe, he will never know Redemption, till he in like manner be brought to acknowledge, *That the moſt High* (and not he, or his deprav'd Collegues *Fox* and *Whitehead*, &c.) *ſhall only Rule in the Spiritual, as well as Temporal Kingdoms of Men, let them vainly hope what they will to the contrary.* The ſaid Prophetick Warning being as follows, *verbatim.*

You, my Children, beware of the Fox, *for he has more Craft than Honeſty; a Pollution he is known to be; but his Goodneſs all are Strangers to, except thoſe who will have him ſo; but you know, that nothing is made Good by being eſteemed ſo: Be ye aware of him, and know, he is an Enemy to my Appearance; for as a Pope hath he placed himſelf, and as ſuch is he ador'd by thoſe ſimple Ones, whom by Craft he hath intangled: Be ye aware of him, for he hath laid a Snare, and he doubts not to entrap ye therewith; ſee that ye go not within his reach; and whatſoever his Pretences may be, be you deaf thereto; and I further Charge you, that you anſwer not his Civil Requeſts, except I command you.*

Which Prophetick Declaration being unwittingly delivered by a Perſon wholly ignorant of his then Ingagement with Eſquire *Lacy*, and others of our truly inſpired Friends, in way of Conference, in *Lombard-Street, London*; and immediately ſent in Writing out of *Holborn* by another that knew of it, for their Direction in their Behaviour towards him; wherein as it proved of great Service to the Perſons concerned, may be of uſe to ſhow others, *That God who ſees Mens Hearts, when they endeavour moſt to conceal them, is ſometimes juſtly pleaſed to debaſe ſuch lofty Pretenders, as Men are ignorantly led to Idolize, for want of a true Senſe of their inward Corruptions*; as he has done this our exalted *Pen*, and his famous Patron *Fox*, by ſtri-

king the one with *Lunacy* in his Life, as he did the other with *Death* in his Preaching.

Wherefore, if thoſe Magiſtrates that puniſh not Idolaters, be ſo far from acting according to the Light in the Conſcience, as that for their bearing the Sword in vain; that in the Conſcience will take hold upon, condemn and execute the Righteous Law of God upon them, according to the *Quakers* Sentiments. *P. 68. of* Hubberthorn's *Collection.*

Then ſince no other Proteſtant Profeſſors are ſo groſly guilty of that Crime, as I have proved them, I hope they won't take it ill to be puniſhed according to the Rules of their own Light for it; as well as their next Crime of *Villany*, which is what I alſo undertake to prove them moſt groſly culpable of, as follows. In purſuance whereof

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VILLANY.

1*ſt.* AS it is no leſs than *Villany* in them to cry out againſt our uſing the ſame Pleas againſt Impoſers amongſt our ſelves, we have uſed againſt others; under pretence, of its not being the leaſt Evil this Spirit of Strife, (as they call it) is guilty of, that it uſes the Words, *Liberty of Conſcience*, and *Impoſition, againſt their Brethren, amongſt us*, in the ſame manner our ancient Friends have been always accuſtomed to intend them, againſt the perſecuting Prieſts and Powers of the Earth; as if that which is a Crime in the Prieſts, *&c.* is a Duty when acted by the *Quakers*. *Examination and State of Liberty Spiritual, p.* 9, 13.

2*dly.* What greater Villany than for them to Excommunicate thoſe their true Chriſtian Monitors for leaving their Society, through a Senſe of their Corruptions: Whilſt they are ſo conſcious of the Juſtice of their Separation, as that they have ſometimes refuſed to give them a Copy of their Papers of Excluſion; leſt they ſhould be expoſed by the *See the ſeveral Inſtances exhibited in Quakeriſm drooping, p.* 139. *Pilg. Prog. p.* 9.

Hiſtory of Quakeriſm, p. 135. Excluded according to their Demerits, for their Abuſes contain'd in them. In purſuance whereof,

Rogers's *Chriſtian Quaker. Tyranny and Hypocriſy, with* Parr's *Caſe againſt* Galloway's, *and* Pearſons Cumberland *Friends, compared with that of* John Whitehouſe, *mentioned p.* 92. *of the Life of* John Penyman.

Bugg's *Pilgrims Progreſs, p.* 290, 293, 296, 299. *News from* New Rome, *p.* 14. Elwood's *Truth defended, p.* 86. *Paper of Orders ſet forth by* 11 *of their Preachers,* Anno 1660. 3*dly.* What greater Villany than for them to expoſe thoſe their Conſcientious Diſſenters to Ruin in their outward Eſtates, by printing againſt their Corruptions upon their own Bottom, in order to reclaim them; by abridging them of their Priviledge in printing and publiſhing their Books amongſt them, at a publick Charge, for that Righteous purpoſe; and as ſoon as they have thereby obtained their End in their impoveriſhment, to render their Loſſes in their ſham Defences, as the juſt Reward of their Oppoſition, to the aggravation of thoſe their diſtreſt Monitors Misfortunes, and greater hardening of their depraved Proſelytes in their Corruptions. In purſuance of which Villanous Enormity,

Ang. Flag. *p.* 142. *and* Taylor's *Epiſtle of Caution againſt Reading Adverſaries Books, as they call them.*

Preface to W. R.'s *Chriſtian Quaker, Marg. Accuſer, p.* 146. *Truth defended, p.* 86. F. B.'s *Pilgrims Progreſs, p.* 288, 290. *Quakeriſm drooping, p.* 140. 4*thly.* What greater Villany than for them to add Affliction to the Afflictions of thoſe their afflicted Friends, by hindring, as much as poſſible, all amongſt themſelves and others, from buying, ſelling, or any otherways dealing with them; according to that Popiſh Precedent the Divine *John* foretold of, in order to compleat their outward Ruin, to the Ruin alſo of their poor Families; and when they have by thoſe their little leſs than barbarous Acts, provoked them to ſome Indecency in Word or Action, to aggravate their Weakneſs to their Souls Deſtruction, if poſſible, by rendring them diſtracted or craized in their Intellects, as they

Quakers Wickedneſs, and p. 29, 51. *of the Account of the Life of* John Penyman, *compared with the declared Experience of* H. Pearſon, *&c. in* Cumberland.

they repreſented me and others of their Monitors, in order to have all we ſay againſt their Corruptions rejected as the effects of our Madneſs; for which I doubt not, the great God in whom we truſt, will with his juſt Vengeance, in his own due time, reward them, ſince they are ſo far from preventing the ſame by their true Repentance of thoſe Villanous Practices, as that they further perſiſt therein by more of the like Enormities. For,

5*thly*. Not to inſiſt on their Villanous Aſſumption, to make Laws and Orders to bind their People, in the Caſe of Oaths, Tythes and Marriages, *&c.* without being lawfully call'd thereto, which themſelves formerly own'd to be Treaſon. *See* Claridge's Melius Inquirend. *p.* 29. *and* Iſ. Penington's *Queſtion propounded, p.* 8. *Compared with Weſt anſwering to the North, p.* 80.

What greater Villany than for them to keep thoſe Laws, when made, from our publick Knowledge, (contrary to their own Rules to others) in forbidding few or no more Copies of the ſame to be printed, than they have Monthly and Quarter Meetings in *England*, &c. where, after once reading, they are cloſely kept by their Bigots, till they have an opportunity to ſurprize and abuſe us, by their unexpected Proſecution; as they ſerv'd me in my Proceedings in order to Marriage, to my no no ſmall Damage and Trouble. In purſuance whereof, *Chriſtian Reprehenſion, p.* 4, 5. *Peoples ancient Liberties, p.* 27. Burrow's *Works, p.* 111. *Compared with their repeated Admonitions in their Yearly Meetings, in my Audience.*

6*thly*. What greater Villany than for them to limit us by thoſe their illegal Laws, *&c.* to their own Sect for Juſtice, in Caſes of *Meum* and *Tuum*, &c. againſt our own Conſents; under pretence, That *as they are the Saints who ſhall judge the World, it is* (*according to St.* Paul's *Rule*) *unrighteous for us to go to Law before others.* When as they are ſo far from doing us Juſtice, notwithſtanding, when we Appeal to them, as that (beſides their burning the Papers ſometimes, wherein our Defences are contained, *See their Paper of Orders ſign'd by* G. W. *and others of their Miniſtring Friends, in* Anno 1666.

tained, to ſave them the labour of their Examination) they have not only made no Bones to violate their own Decrees, in behalf of the Perſons moſt in their favour, againſt the Rules of Juſtice and Truth; but alſo (beſides their late deceitful failure of Juſtice towards *William Parr* of *Nottingham*, and his oppreſſed Children, againſt *Ambroſe Galloway* and his wicked Partners, at *Lus* in *Suſſex*) have moſt villanouſly refuſed one of their She Friends in our Parts a Hearing in a Church way, againſt ſuch of their Brotherhood as ſhe juſtly accuſed with tempting her Husband away from her, by conveying him off with another Man's Wife of their own Kin, in the place of her.

Caton's *Moderate Enquirer, firſt Impreſſion, p.* 33. Whitehead's *Truth and Innocency, p.* 23, 24. *Sober Expoſt. p.* 438. Fox's *Journal, p.* 465, 542. *Select Epiſt. p.* 438.

Hubberthorn's *Account from the Children of Light, p.* 19. *Together with* F. B.'s *Picture of Quakeriſm, p.* 134. *Compared with the ſorrowful Experience of* Robert Stanly *of* Waddington, Daniel Brittain *and his Son near* Boſton, William Parr *of* Nottingham, Samuel Beard *of* Windoh, George Good *of* Naſeby, *and his Children, with the Widow* Tibbat, *late of* Lincoln, *as ſhe is in effect become, through their Villany.*

7*thly.* To paſs by their villanous Tranſactions towards our ancient Friend *John Perrot*, hereafter notified under the Head of their *Tyranny.*

What greater Villany than for them to amuſe us with their repeated Outcries of the Unrighteouſneſs of our ſuing any Man at Law, and much more our Friends called *Quakers*; under pretence, That *as they are the Saints who ſhall judge the World, they are not to be judged by the World*, &c. in order to make their own diſown'd Brotherhood, &c. think themſelves ſecure from legal Proſecution for Debts contracted in Trade with them. Whilſt yet beſides their frequent Arreſts of the World's People, as they call them, for their Self-Intereſt, (contrary to thoſe their Pretenſions) they upon the leaſt malicious Pique, or groundleſs Suſpicion, ſtick not to ſend, and cauſe others to ſend their own approved Preachers (amongſt others of their profeſs'd Friends) to Goal, many times moſt cauſeleſly, by their unexpected Arreſts, to their Diſhonour, as well

Fox's *Journal, p.* 542. *Account from the Children of Light, p.* 19. *printed* 1660. *by* R. H. *and* J. N. *Moderate Inquirer, p.* 33. *Declaration to the Diſtracted Nation, p.* 8, 9. *Good Counſel rejected, p.* 10.

well as great Danger of Ruin, without the leaſt Cenſure in a Church way, from any of their Brotherhood for their ſo doing; as *William Gibſon* of *London*, *Elihu Johnſon* and *William Parr* of *Nottingham*, with *Iſaac Pearſon* of *Harig* in *Cumberland*, amongſt many others of their Brotherhood, have ſorrowfully experienced, to their Shame and Confuſion; wherefore, whilſt they are guilty of ſuch villanous Practices towards their own profeſs'd Brethren, we may have juſt cauſe to fear, they are not over-free from it towards the Holy Ancients and others. In purſuance whereof

Bigotry and Partiality ruinous, &c. Compared with their Arreſt of their Friend Andrew, *&c. mentioned p. 5. of Quakers Contradictions, and* Gibſon's

ſeven Arreſts in one Day, through their Procurement.

8*thly*. As it is no leſs than Villany in them to tacitly condemn Holy *Abraham*, *Iſaac* and *Jacob*, *Amram*, *Othniel*, *Boas*, *Ruth* and *Tobias*, &c. as abominable wicked Villains, in repreſenting ſuch Marriages of lawful Kindreds as God led them to practiſe, as Abomination, Wickedneſs, Filthineſs, Confuſion, Villany, *&c.*

See G. W.'s *Manuſcript, in Defence of their Order againſt Marriage of Firſt Couſens, in way of Anſwer to my Allegations in behalf of 'em; compared with* Iſ. Penington's *Works, p.* 108, 310, 311, 312, 313. Ang. Flag. *p.* 293, 302, 540. *Introduction, p.* 13. *Man hath*

9*thly*. What greater Villany than for them to affirm, *That their Principles have not taught them to Condemn all the World but themſelves* (as their Opponents have charged them) under pretence, *That they own the ſincere hearted of all Perſwaſions to be their Chriſtian Brethren*. Whilſt yet they are ſo far from any ſuch Chriſtian Charity, as that (beſides their refuſal of Chriſtian Burial to their own Chriſtian Monitors, in ſuch Places amongſt them as they joyn'd in the Purchaſe of for that end and purpoſe) they in ſome Countries aſſume the Confidence to enjoyn their Proſelytes, to diſinherit ſuch of their Children as Marry in any other Proteſtant Community, on the Penalty of their Excluſion from their Church Communion; under pretence, of all others being Heathens and Infidels.

his Day, p. 14, 15. *Juſt Enquiry, p.* 3. *Addreſs to Proteſtants, p.* 19, 99, 104, 177. *Spirit of Truth, p.* 11. G. F. jun. *Collect. p.* 191. G. W.'s *Real Quaker, p.* 100. *Truth and Innoc. p.* 46. Crook's *Epiſt. of Unity, p.* 18. Crook's *Collect. p.* 45. Burrow's *Works, p.* 74, 75, 113, 341, 417. 419. Howgil's *Works, p.* 16, 41, 42, 45. *Anſwer to Hidden Things, p.* 4, 14, 15. Whiting's Judas, *p*, 182. Biſhop's *Works, p.* 28, 29, 31, 34.

10*thly*.

Pen's Judas, *p.* 19. *Something in Anſwer to Hidden Things, p.* 3, 9. *Compared with p.* 26, 28. *of the Hidden Things they pretend to Anſwer.*

10*thly.* As it is moſt villanous for them, upon our Friends Diſcovery of their groſs Errors (in their Renunciation of Religious Oaths, Defenſive Arms, and Payment of the National Militia, *&c.*) to expoſe their Diſcoverers, as Perſons turn'd to Swearing, Fighting and Trooping, *&c.* in order to prepoſſeſs their deluded Adherents againſt all Enquiry into the Truth they aſſert, by defaming its Maintainers, as Perſons infamouſly odious and ſcandalous. So,

See John Penyman's *Collection of Paſſages at the End of his Tracts, p.* 9. *Laſt Part, with p.* 16, 79, 80. *of the Account of the Life of the ſaid* John Penyman, *compared with p.* 162. *of their great* Claridge's Melius Inquirend. *&c.*

11*thly.* It is no leſs than Villany for them to expoſe their Opponents amongſt others, under the reproachful Denominations of *Cobbet the Taylor, Bunyon the Tinker,* &c. in order to prepoſſeſs their Readers againſt all Examination into the Truth of their Charges, through the meanneſs of their Callings; whilſt they exclaim at a loud rate againſt ſuch Practices in others towards them as Unchriſtian. Again,

See their Book ſtiled, Seven Particulars, p. 30, 31. *As recited in* Penyman's *Letter to* Pen *and* Whitehead, *in his ſeveral Tracts. Compared with their abuſive Oppoſition to the ſaid* John Penyman, *as notified p.* 5, 6, *&c. of the ſaid Letters, and* Rogers's *Quakers divided,* &c.

12*thly.* Not to enlarge on their villanous Exclamations againſt their Antagoniſts, as worſe than the depraved *Iſraelites* towards Chriſt and his Followers, in refuſing to let them preach in their Churches ſo called when they requeſt it. Whilſt they are ſo far themſelves from allowing any ſuch Liberty to thoſe they exclaim on in their Aſſemblies, when they attempt it, as that they as villanouſly as illegally have refuſed to admit their own profeſs'd Brotherhood, to deliver the Word of Exhortation, in their own Meetings, if what they ſay tends to their Errors Reprehenſion.

13*thly.* What greater Villany than for them to cry out, *Let there be no Law, but that Man may ask*

Man

Man a Queſtion, either going to, coming from, or in the Steeple-Houſe, (as they call it) under pretence, *That none are worthy of the Name of a Miniſter, but ſuch as are able to ſatisfie all Doubts, and anſwer all Queſtions,* &c. Whilſt yet they are ſo far from allowing any of their own diſſatisfied Brotherhood to ask them a Queſtion in their own Meetings, in order to their Information, as that they not only endanger the breaking the Bones of the Queſtioners, by ſhoving them over their Forms, Hand over Head, in order to their legal Proſecution; but alſo (beſides their other vile Abuſes towards their Chriſtian Monitors hereafter related under the Head of their *Tyranny*) would be accounted true Miniſters, whilſt they are ſo far from ſatisfying all Doubts, and anſwering all Queſtions put to them, as that they not only uſe all the deceitful Means they can think of, to evade an Examination in a Church way, in order to the ſatisfaction of any of 'em, but alſo too often commit greater Villany, to prevent us of the Juſtice we ſue for againſt their Abuſes. In purſuance whereof

See Fox's *Epiſt. to the Parliament of the Commonwealth, p. 6. Several Papers given forth, p. 6. Compared with* F. B.'s *Quakeriſm further expoſed, p. 33. Picture of Quakeriſm, throughout. Account of the Life of* J. Penyman, *p. 84, 293. and ſeveral Tracts.*

Boyſe's *Quakers Wickedneſs.* Rogers's *Chriſtian Quaker, in all the Eight Parts; with their late notorious Abuſe to* J. P. *in* Grace-Church-Street *Meeting-Houſe, of which our publick News-Papers gave ample Relation.* Bugg's *Picture of Quakeriſm, p.* 134, 135. Penn's Judas, *p.* 102, 113. *And Account of the Life of* John Penyman, *p.* 74, 240, 241.

14*thly.* As their pretence, *That their publick mix'd Meetings is neither a proper Time nor Place (for thoſe they have falſely accuſed, and abuſively vilified therein) to attempt to defend themſelves againſt their Aſperſions,* only ſerves for an additional Evidence of their Villany. So,

See their Paper to York *Yearly Meeting againſt* Richard Ranſam. *Compared with and p. 2. of the Third.*

Penyman's *Tracts, p.* 5, 6, 7, 8, 9, 10. *Second Part;*

15*thly.* If it be Villany to alter our Friend's Letters, to the Abuſe of the Author's Senſe and Intentions, and forge Certificates in the Names of others, as Evidence in their behalf, who knew

Tyranny and Hypocriſy detected, in the Caſe of J. W.*'s Account of the Life of* John Penyman, *p.* 74, 240, 241. *Picture of Quakeriſm, p.* 134, 135. *Quakers divided, p.* 6.

nought of the Matter contained in them, as none but guilty Villains will offer to queſtion. Then ſince thoſe our depraved *Quaker* Teachers (with whom I have this Controverſy) have been juſtly accuſed with both thoſe Crimes, amongſt others of the ſame Nature, beyond their attempts to defend themſelves, who have owned a *Nihil Dicit* to be a confeſſing of Judgment; Thoſe our depraved *Quaker* Teachers are herein guilty of Villany, by the effect of their own Doctrine, beyond Contradiction. In purſuance whereof,

Penn's Judas, *p.* 102, 113. Ang. Flag. *p.* 432, 433. *Truth defended, p.* 61, 107. *Miniſtry of the Church of* England *defended, p.* 3. Ann Docwray's *Letter, cited alſo p.* 11. *of* Penyman's *Tracts.*

Laſtly. Not to inſiſt on their villanous Perversion of part of a charitable Donation in our Parts, to the building a Meeting-Houſe (together with their Attempts to pervert the reſt, in the Repairs of another) to the wrong of their Poor, contrary to the Donors Intentions; for which Cauſe, amongſt others, they are finely wip'd out of its Diſpoſure, by one that I hope will take better Care of it.

See Penn's *Preface to* Fox's *Journal, compared with p.* 218, 226, 305. *of* Robert Barcley's *Collection.* Elwood's *Truth defended, p.* 23, 59, 63.

What greater Villany than for them, (on our Complaint of thoſe their Abuſes) to encourage us to come up to their Yearly Meeting in *London*, as the only one for the redreſs of our Grievances; for which end they tell us, *Every one amongſt us, how obſcure ſoever, may there have liberty to eaſe his Mind freely, concerning any Matter he eſteems Error in the Church, without being cramp'd to any ſtinted Method in his Proceedings in order to it*; under pretence, of their being Wicked, that abridge us of that Privilege,

Whitehead's *Truth exalted, p.* 6. Burrow's *Faithful Teſtimony, p.* 9. Penyman's *Life, p.* 293. Parnl's *Watcher, p.* 198, 199, 200. Whitehead's *Rector corrected, p.* 64. Caton's *Cloud.* Bugg's *Retroſpective Glaſs, Part* 6. *p.* 559, 576. Rich's *Hidden Things.* Penn's Judas, *p.* 102. Gibſon's *Bigotry and Partiality ruinous, with* Perrot's *Anſwer to* Fox's *Villanies*, &c.

vilege, &c.) Whilſt yet they are ſo far from allowing us any ſuch Liberty notwithſtanding, in our obſcure Capacity, when we have come there many ſcore Miles for that purpoſe; as that they have Time after Time, as villanouſly as illegally, forcibly oppos'd me Entrance therein; when, beſides my Privilege as Overſeer and Writer in their behalf, I have had our own Quarter Meetings Allowance on Record for that end, according to the Method of their own preſcribing; ſo much do theſe pretendedly *Innocent, Harmleſs and divinely anointed Ones* (as they love to call themſelves) dread a bringing their Deeds to Light, by a fair Examination, according to their magnified Pretenſions.

Wherefore, if they that will Lie for God, and Cheat for Religion, be no better than Villains, as the *Quakers* themſelves have confeſs'd; then, as I have proved them guilty of both theſe Crimes, amongſt many others in what I have written, I hope they won't blame me for applying that Character (they have bequeathed themſelves) as juſtly due to them. In Conſequence whereof, it is no great wonder, That they who have ſo long acted villanouſly towards Man, ſhould finally be found guilty of *Blaſphemy* againſt the great God who made them, in advancing their own Impertinencies, as the immediate Dictates of his divine Word of Life, and themſelves in the place of Him, as will appear by the proof of this my Charge upon them as follows. In order whereto,

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BLASPHEMY.

NOt to repeat all thoſe ſeveral Blaſphemies moſt juſtly charged on them, in a certain Treatiſe, entitled, *Some few of the* Quakers *many horrid Blaſphemies*, ſince the ſame may be read at leiſure by any that deſire it.

As

See his Letter to Oliver Cromwel, *as cited p.* 113. *of the Snake.* G. W.*'s Juſt Enquiry, p.* 11.

As it is no leſs than Blaſphemy in their great Apoſtle *Fox*, to pretend himſelf to be *the Son of God, and eternal Judge of the World; who was before Languages, and neither he or his Name known in the World; who had a Kingdom which was not of the World; wherein he had power to bind and looſe whom he pleaſed.*

News out of the North, Title-Page, with p. 1, &c. *Several Petitions anſwered, p.* 29, 30. Pen's Judas, *p.* 85. Rice Jones's *Mon.* Bugg's *Picture of Quakeriſm, p.* 14.

Fox's *Great Myſt. p.* 225. *Several Papers printed* 1671. *p.* 60, 62. *with others cited p.* 61. *of* F. B.*'s Narrat. Doctrinal Works, p.* 29. Saul's *Errand, p.* 8, &c.

So it was a high degree of the ſame Blaſphemy for him to exalt his Nonſenſical Scribbles, as the infallible Word of the Eternal God, in ſtiling them *Certain Papers which are the Word of the Lord; the Word of the Lord to* Zion; *all Friends every where, this is the Word of the Lord to you; hear the Lord God;* with much more to this purpoſe; through the Conceit whereof, he at length became puffed up with a moſt Blaſphemous Imagination, *That he was equal with God, and ſhould never turn to Duſt;* under pretence of his having the Spirit that was equal.

Epiſtle of Fox's, *p.* 1, 4. *with his Anſwer to* J. Wilkinſon, *as cited p.* 47, 48. *of the* 4*th Part of* Rogers's *Chriſtian Quaker.*

Manuſcripts refer'd to in Rogers's *Chriſtian Quaker, Part* 1, *p.* 9. *with Part* 4. *p.* 30. *Compared with* Rebecca Traverſe's *Letter, as cited p.* 103. *of* Pen's Judas, *and* Rogers's *Quakers divided*, &c.

Many amongſt us was not only led to Honour him *as the Lord's Anointed, and Chriſt's great Apoſtle, ordained of him to ſet forth Methods and Forms of Church Government for the Children of Light in this our Day, as* Moſes *was to ſet forth Laws for the Children of* Iſrael *in his Day*, as afore-notified; but ſome to Idolize him ſo Blaſphemouſly, as to declare, *That if there was a Motion or Revelation that did ariſe in them, that they might think was of God, yet if he ſhould deny it to be of the Lord, they ſhould be ſubject to his Judgment*, though it contradicted their own ſuppoſed Divine one.

By

By all which as it's evident, that he blaſphemouſly exalted himſelf in the Place of God, above all that is called God; ſo it's alſo obvious, his enſlaved Proſelytes as ſuch ador'd him, in proof of this my Charge againſt them, wherein they further involv'd themſelves by following him in others, as will appear by what follows.

Penington's *Anſwer to an Eſſay towards allaying* G. Fox's *Spirit*, p. 65.

For not to inſiſt on their blaſphemous Pretenſion, *That they witneſſed, the Godhead dwelt bodily in his two Converts*, Burrows *and* Howgil. *to* John Tomſon, *as cited in Quakeriſm drooping*, Penington's *Queſtion to Profeſſors*, p. 276.

Dewsberry's *Chriſt exalted*, p. 18. *in anſwer* p. 106. Pe-

As it is no leſs than Blaſphemy in them to pretend *That the Name* Jeſus *and* Chriſt *belongs to the whole Body, and every Member of the Body, as well as to Chriſt the Head.* So to paſs by their blaſphemous Title to their Friend *Fuce*'s Book, [of *The Fall of a great Viſible Idol*] incerted with relation to his ſuppoſed Overthrow of his Opponent's Faith in *Chriſt's Reception at the Right-Hand of God in his glorified Humanity in the Heavens without us, till he perſonally come again the ſecond Time, in order to the Reſtitution of all Things*, according to *Acts* iii, *&c.*

As it is no leſs than Blaſphemy for them to ſet themſelves (as well as their Patron *Fox*) in the place of God, by exalting their Body (as they call their Teachers, in conjunction with their ſaid *Fox* as Head) above all that is called God, through their Impoſition of his and their Innovations, as Divine Laws, as Duties upon us to ſubmit to, in Caſes Temporal and Spiritual; under the penalty of our Excluſion from Church Communion, whether or no we conſent to them.

Rogers's *Poſtſcript to his Quakers divided, with their Yearly Paper of* Anno 1666. *Compared with their ſeveral Orders recited under the Head of their* Innovation.

So not to inſiſt on their blaſphemous Preference of the Common Light in every Man coming into the World, in the place of God and Chriſt alſo, by attributing the Power of the Creator to the Creature,

Fox's *Seleƈt Epiſtles*, p. 360. Caton's *Innocency clear'd*, p. 10, 11, 12, 17, 18, 19, *&c.* G. Fox jun. *Collections, and my other Proofs under the Head of their* Impoſition.

Creature, as afore-notified under the Head of *Idolatry*.

See Cole *and* Audland's *Idolatrous Letters, as cited in the Snake.*

If to give ſuch Titles to a Mortal Man, as are only properly due to God and Chriſt, be to be guilty of Blaſphemy, as the *Quakers* themſelves have confeſs'd; then the *Quakers* having not only given ſuch Titles to their great Patron *Fox*, but alſo accepted ſuch themſelves as are only properly due to God and Chriſt, as hath been proved under the Head of *Idolatry*, the *Quakers* are guilty of Blaſphemy by their own Confeſſion. Again,

Whitehead's *Definition of Blaſphemy, at the Concluſion of his Epiſtle to the Reader, in his Truth prevalent.* *Great Myſt.* *p.* 1, 94, 99, 246, 247, 248, *&c.* Pen's *Anſwer to* Muggleton, *p.* 57. *Treatiſe of Oaths, p.* 142, *&c.* Judas *and the Chief Prieſts, p.* 53. *Compared with* Whitehead *and* Atkinſon's Iſhmael, *&c. p.* 18. *Sword of the Lord drawn, p.* 5, *&c.* Pen's *Sandy Foundation*, &c. *p.* 12, 13, 15.

If to injure the Fame of another, by villifying Revilings and ſlanderous Reproaches, *&c.* be to be guilty of Blaſphemy, as the *Quakers* have alſo confeſſed; then thoſe our depraved Ones having been proved guilty of both thoſe Crimes to purpoſe, under the Head of their *Railery*, thoſe our depraved Ones are guilty of Blaſphemy, by the effect of their own Confeſſion. In further proof whereof,

Laſtly, If their exalted Patron *Fox* and his Admirers were Orthodox, in their owning *a Trinity of Perſons in the Divine Eſſence*, in occaſionally ſtiling *The Father a Perſon, the Son a Perſon, and the Holy Ghoſt a Perſon*; as they have done in their ſeveral Writings, *&c.* Then he and his depraved Collegues muſt be not only guilty of Blaſphemy in denying the Term *Trinity of Perſons in the Godhead*, as a Popiſh Invention; but of what, in compariſon of it, may be juſtly called, *The Blaſphemy of Blaſphemies, in damning this moſt holy and ever bleſſed Trinity to the Pit of Hell*; under pretence, *That as they never read of the Word* Trinity, *the Three Perſons their Opponent dreamed of, which he would divide out of One like a Conjurer, are all denied, and he ſhut up with them in perpetual Darkneſs for the Lake and the Pit*; with more to this purpoſe, as an undeniable proof of this my Charge againſt them.

In

In a deep Sense of the Truth whereof, though honest *John Penyman* was required of God to offer many of their Books to the Flames, at the *Royal Exchange, London*, as a Testimony against the Blasphemies contained in them; yet instead of answering the End of the Lord therein, by removing the Cause of his flaming Displeasure, by Obliterating and Condemning the same, according to their Christian Duty and *John Penyman*'s Exhortations; *G. Whitehead* in the Name and Behalf of his deprav'd Collegues (besides his lying Assertion of *John Penyman*'s design being to burn the *Bible* with their Books, which he utterly disclaim'd) makes no Bones to add to the long score of their Blasphemies, *By condemning the holy Spirit that influenc'd him in that Service, for an instigation of the Devil,* as an additional Evidence of this my Charge against them; from which, as I expect their Discharge at leisure, I shall descend to give proofs of their *Abomination*, as a natural Consequent of their blasphemous Allegations; being well satisfy'd, that though they (in their *Sober Reply*, as they call it, *presented to Parliament*) pretend, *That they always are ready to make it appear, that neither their Books are Blasphemous, nor Principles pernicious:* As they never were, they never will be ready to make any such Thing appear before a proper Auditory, if they can possibly avoid it, notwithstanding those their lofty Pretensions; since, as they have told the World, *That for any to say Things in the Name of the Lord, or that are moved by him to speak and do, and are not, is the greatest Blasphemy and Forgery under Heaven*; they having so often said, wrote and done Things in the Name of the Lord, as immediately moved by him, which they have since expung'd out of their Collections, and detested in Practice as not to be stood by; we may very well conclude, they'll never attempt to acquit themselves of a Charge they have been at such pains to prove justly due to them; the which, if they should offer at, I doubt not but that their *Quakers Challenge*, in conjunction with others in my Custody

See his Testimony in bloody Characters, as incerted p. 28, &c. of the Account of his Life. William Pen's Judas, *p. 40, &c. Compared with those several Blasphemies of theirs, as exposed, p. 271, 285, 306, &c. of* Fr. Bugg's *Great Myst. of the Little Whore, refer'd to p. 38. of his Finishing Stroke.*

See their Friend West's *Books* John Penyman *refers to in p. 96. of the Account of his Life.*

dy they have declared their Approbation of, will be found a proof of the Truth of it, beyond their Confutation; in confidence whereof I conclude this Subject, and proceed to give Evidence of their next Crime, as follows.

ABOMINATION.

See Fox *and* Hubberthorn's *Truths Defence, p.* 2, 102. 104, 107, *&c.* Howgil's *Works, p.* 18.

IN order to the proof whereof, *First*, As the *Quakers* have declared, *That their Adversaries may as well burn the Scriptures as their Books*; under pretence, *That their Books are given forth by the same Power and Spirit the Holy Scriptures proceeded*; for which Cause they are ready to vindicate them with their Blood, when called to it.

G. Bishop's *Warnings to the King and Parliament, p.* 18, *&c.* Fox's *Answer to the* Westmoreland *Petition, p.* 30, *&c.*

Fox's *Great Myst. p.* 241. *Instruction to Judges and Lawyers, p.* 16. Penington's *Collection, p.* 121.

If to add to such Books and Papers as are thus given forth by the Power and Spirit of God, be such an abominable Crime, as they that commit it are to have the Plagues written in the Book of Life added to them as their Portion for, according to *Revel.* xxii. 18. and the *Quakers* own Sentiments.

Burrow's *Works, p.* 70, 84, 314. Howgil's *Works, p.* 18. Billings's *Word in the Word, p.* 2. Whitehead's *Serious Apol. p.* 48, 49, *&c. Truth defending, p.* 7, *&c.*

See Fox's *Acts and Monuments, and Esq;* Lacy's *General Delusion of Christians, p.* 344, 355.

Then those our depraved Ones, having (according to the abominable Precedents of the ancient Hereticks the Primitive Christians complain'd of) not only added several Words and Lines, but also divers

Compared with those several Instances in Part 3. *p.* 203. *to p.* 207. *of* Fr. Bugg's *Great Mystery of the Little Whore, and p.* 81. *of his Brief History, with p.* 13. *of his Finishing Stroke. News from* New-Rome, *p.* 45. *to p.* 51. *Preface to Quakers divided.*

divers whole Pages to ſome of their own Friends Books, &c as were ſet forth under the pretence above-mentioned, not only without the Author's Conſent, but alſo againſt their Good-liking; Thoſe our depraved *Quakers* are guilty of ſuch Abomination, as they are to expect the Plagues mentioned in the Book of Life added as their Portion for, according to Holy Scripture, and their own Confeſſions. Again,

2*dly*. If to take away from the Words of ſuch Propheſies, &c. as were delivered by the Authors as the immediate Word of God to the Nations, be ſuch an abominable Act, as the Parties guilty on't are to have their Part taken not only out of the Book of Life, but alſo God's Holy City for, according to *Revel.* xxii. 19, &c. and the *Quakers* own Doctrine.

Then thoſe our depraved Ones having not only taken out ſeveral Words, Lines and Pages, but alſo expunged divers whole Epiſtles and Books out of the publick Collections of their approved Friends Works, ſet forth by the Authors as the immediate Dictates of the eternal Word of God, in their firſt Impreſſions; thoſe our depraved *Quakers* are therein alſo guilty of ſuch Abomination as they are to have their Part taken out of the Book of Life, and God's Holy City for, according to the above-mentioned Texts, and their own Confeſſions.

Burrow's *Trumpet ſounded, in part, with his Epiſtle to the Parliament of the Commonwealth, cited p. 36. of* F. B.'s *laſt Picture of Quakeriſm, with part of his good Counſel rejected. Viſion of the Flock.* Howgil's *one Warning more. One Epiſtle of* Dewsberry's. Fox's *ſeveral Papers to the Presbyterians,* &c. *printed* 1660. *News out of the North, and whole Good Counſel to* Oliver Cromwel, *&c. with many others mentioned in* Penyman's *Quakers unmask'd, and the Snake's Reply to* G. W.'s *Antidote, with* F. B.'s *3d Part of his Great Myſtery afore-mentioned.*

All which abominable Practices, amongſt many others of the ſame Nature, though they have been moſt juſtly expoſed for, in *p.* 203, 304. of the 3*d* Part of *Fr. Bugg*'s *Great Myſtery* and *Finiſhing Stroke, by*

See Snake in the Graſs, with the ſeveral Defences on't, againſt Wyeth *and* Whitehead. *See* W. Rogers's *Poſtſcript to his Chriſtian Quaker, p.* 9, 10, *&c.*

by way of Prologue, amongſt others of their Opponents Books inſtanc'd in the Margin; yet are they ſo far from repenting of the ſame, according to their Chriſtian Duty, as that they add to the ſcore of thoſe their Abominations by others of their vile Enormities, of which as my foregoing of their villanous Tranſactions in which they ſtill perſiſt may be allowed good Evidence; ſo to paſs by their moſt ſcandalous Church Cenſures againſt their own profeſs'd Members unheard, whilſt they moſt ignominiouſly refuſe to ſubject themſelves to a juſt Examination upon a regular Citation, in order to their deſerved one.

Pen's *Reflections and Maxims, 1ſt Part. Pacifick Propoſal.* Traverſe's *Confeſſion, as cited p.* 102. *of* Pen's Judas, *compared with* Ann Docwray's *Letter, as cited by* F.B. *in his Pilgrims Progreſs, and* W. Parr's *Teſtimony, heretofore mentioned.*

What more abominable than for them to let ſuch of their Antichriſtian Innovations remain uncancell'd, as true Chriſtian Diſcipline for us to ſubject to, under the penalty of our Excluſion from Church Communion; as they have more than once occaſionally renounced and condemned as Unrighteous, Unlawful, Inexpedient and Unchriſtian; for which, with the reſt of their Abominations in Doctrine, Diſcipline and Practice, they may expect their Reward according to their Demerits, unleſs prevented by their ſpeedy Repentance; the which as I heartily wiſh they may come to manifeſt, whilſt they have Time and Place for it; ſo in order thereto, ſhall next deſcend to ſhow them the Conſequents of thoſe their Enormities, by the *Confuſion* they are thereby involv'd in; the which, if they may not obtain my above-mention'd righteous End on them, I hope the Conſideration thereof will be a perpetual Warning to themſelves and others, how they venture to run on thoſe Rocks of Imagination thro' an implicit purſuit of their *Foxonian* Impertinencies that have ſo fatally ſplit them. In the mean while muſt tell thoſe our depraved *Quakers,* That if it be abominable for Perſons to aſſume to themſelves Power, Authority and Government over others, in commanding and impoſing in Matters Spiritual over their Conſciences, in God's Worſhip or Service, as their Friend *Burrows* in his Epiſtle

to their Friend *Caton's Cloud of Witneſſes*, hath affirmed; then they having aſſumed that Power, Authority and Government, in impoſing Conformity on their Diſſenting Friends, in Matters Spiritual againſt their Conſciences, by their audacious Church Cenſures, *&c.* for their Nonconformity; as well as in forbidding them to Print or Sell Books amongſt us in their Defence, according to that Popiſh Precedent their Friend *Caton* (in his ſaid *Cloud*) complains of as abominable; Thoſe our depraved *Quakers* are guilty of *Abomination*, by thoſe their own Friend's Confeſſions; of which thoſe that would ſee more may compare *p.* 13. of *Fr. Bugg's Finiſhing Stroke*, with *p.* 45. to *p.* 51. of his *News from* New-Rome, and there find enough to ſurfeit them. Wherefore

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CONFUSION.

AS it can be no ſurprize to ſuch as are in any meaſure ſenſible of the ſeveral Errors, Hereſies and Inconſiſtencies, amongſt the other abominable Enormities thoſe our depraved Pretenders are become guilty of, by preferring the Dictates of the Light within them from their Creation, now in Man's depraved State, as a Rule above Holy Scripture, that they ſhould finally be involv'd over Head and Ears in *Confuſion* in their Practices, reſulting from their Conceptions of its Dictates, as a natural Conſequence of the Cauſe that leads to it; ſo that this miſled People may ſeek after a better Guide, than this their magnified Principle, to extricate them out of it, I ſhall deſcend to prove this Charge upon them alſo, by ſuch Inſtances as I am apt to think they'll never attempt to Anſwer. In order whereto

See Pen's *Part of Chriſtian Quaker, with his ſeveral Anſwers to* Hicks *and* Faldo, *&c. afore refer'd to, in proof of this Charge.*

As nothing can well be a more evident Demonſtration of their unheard of Confuſion, than their Counter-Excommunication one of another, for

See their ſeveral Yearly Epiſt. with Robert Barcley's *Apol. amongſt many other of their Books on thoſe Subjects. Compared with* William Rogers's *Chriſtian Quaker diſtinguiſhed, and their Friend* John Burgeſs's *Practice*, &c.

acting according to the Dictates of this their magnified Light within, as ſet forth at large in *cap.* 6. of the *Snake in the Graſs*, beyond their Ability to defend themſelves in their vain Attempts for that purpoſe; ſo beſides the denial of the payment of impropriate Tythes and the Militia, *&c.* by one part of their Members, as unchriſtian Impoſitions they can by no means ſubmit to, according to the Dictates of this their Light within, which another part pleads for and practiſes as a Chriſtian Duty they are oblig'd to by the Laws of the Land, and infallible Dictates of the ſame unerring Light.

See Pen *and* Whitehead's *Treatiſe of Oaths*, &c. *compared with* G. Fox's Adjurat. *in p.* 153. *of his Select Epiſtles, and* Gibſon's *Certificate of* G. W.'s *Perjury, as cited p.* 26. *of* F. B.'s *Introduction to his Narrative of our* Sleeford *Conference.*

One affirms, *He cannot by any means ſwear at all, at the command of the Magiſtrate*, &c. *whatever he ſuffers for his Refuſal.*

Whilſt another not only ſwears, but alſo forſwears himſelf without any Magiſtratical Obligation to it.

See Pen's *Wiſdom juſtified, p.* 98. *with* Haddock *and* Heathcoat's *Impriſonment; compared with their Second Days Meeting's Epiſtle of the* 2*d Month*, 1696, *and ſeveral Church Cenſures againſt the ſaid Sufferings.*

One can't take their ſolemn Affirmation in way of a ſtinted Form, though he lie in Goal for his Denial on't; under pretence of its being to acknowledge himſelf Hypocritical and Deceitful to ſubject to it.

Another not only can and does, but accounts the other ſuffers juſtly for his Refuſal on't; under pretence of its being a neceſſary means to find out the Truth, and reconcile Contenders. In Conſequence whereof

Viz. William Pen.

One ſolemnly affirms in its preſcribed Terms, and petitions the Parliament againſt it, in Teſtimony of his diſlike of it.

Ano-

Another refuſes to ſubject to it, and writes Book after Book in behalf of it, in evidence of his great Union with it. Rich. Claridge's *Novelty*, &c. *compared with their Friend* Skiddon's *Anſwer to it.*

One can't Vote for his Landlord of another Profeſſion to be a Member of Parliament, though he be turn'd out of his Farm for it. *See* G. F. jun. *Advice, and* James Naylor's, *compared with* S. E. *and others, of their refuſing Brethrens Correſpondence.*

Another can and does notwithſtanding, as his eſteemed Duty, without any ſuch Obligation to it. *See* William Pen's *Letter in* F. B.'s *Book, compared with their Practices according to it.*

One can't carry Guns in his Ship for his own Defence, or allow others to do it.
Another can and does notwithſtanding, whatever the other ſays againſt it. *See their ſeveral Yearly Papers againſt it, compared with* G. F. *and* Robert Rich's *Advice for it, in Hidden Things, and Anſwer to it.*

One cannot thank ye for any Favours you beſtow on them; under pretence, of all Honour, Glory and Thanks being due only to God alone.
Another not only can and does, but accounts St. *Paul*'s Thanks to *Felix* his Defence, to the others Confutation. *Witneſs the late famous Conteſt betwixt* S. Pell *one of their She Preachers, and* S. Shaw *a Hearer, on this weighty Subject.*

One can't put off his Hat, or bow his Body to his Superiors, becauſe *Mordecai* refuſed bowing to *Haman*, though he be fin'd for his Irreverence.
Another both can and does, as his eſteemed Duty, by Vertue of the Holy Ancients Precedents. *See* Fox's *ſeveral Books againſt it, compared with his own and* Robert Rich's *Argument in their Account of* James Naylor's *Trial before the Committee of Parliament, and Hidden Things, for it.*

See the Proofs refer'd to in F. B.*'s Pilgrims Progreſs, p.* 127. *Compared with their great* Fox*'s Inconſiſtencies.*

One can't take Pay for writing Marriage Certificates, *&c.* becauſe their great Patron *Fox* adviſed, That nought of that Nature ſhould be done for Money.

Another not only can and does, but highly blames the other, for reminding them of their *Fox*'s Exhortations to the contrary.

Elwood*'s Reflection on* W. R. *for reminding them of their* Fox*'s Admonitions, as cited by* F. B. *in his ſaid Pilgrims Progreſs*, &c.

Witneſs their Preacher Joſeph Rogers*'s Declaration in my Audience.*

One won't go abroad to preach without his *Quaker* Friends Licence, according to their preſcribed Rule, though he accounts the Work of God is greatly hinder'd by their refuſal of it.

Compared with Thomas Kent, Gibſon, *and other of their Preachers frequent Practices.*

Another will and does notwithſtanding, without offering to ask for it; under pretence of its being againſt the Light within him to wait for it.

All which confuſed Inconſiſtencies in practice, with abundance more I could remind them of, as they are involv'd in, through their adherence to the Light within every one of them coming into the World, as a Rule above Scripture, according to their *Fox*'s Directions; ſo they are the leſs to be wondered at, whilſt they are ſo groſly confounded in the Terms by which they denominate it; which, though in part mentioned under the Head of their *Inconſiſtency*, I think good further to remind them of on this occaſion, as follows. For,

See Fox*'s News out of the North, p.* 36. *and Great Myſtery, with* G. Fox jun. *Collection.* Pen*'s Brief Anſwer to a falſe but fooliſh Libel, p.* 13. Vindiciæ, *p.* 60.

One while, The Light within is the only true eternal God.

Pen*'s Anſ. to* J. Faldo, *p.* 192.

Another while, It is not God, but of God.

Another

Another while, 'Tis Chriſt, and every meaſure of it is Chriſt. Fox's *General Epiſt.* *p.* 17.

Great Myſt. p. 3, 94, 151, 249. *with* Burrow's *Preface to it.* *News out of the North, p.* 33, 36. Whitehead's *Light and Life within,* &c. *p.* 53. Pen's *Brief Anſwer, p.* 13, 14.

Another while, The Light that proceeds from Chriſt. Burrow's *Preface to* Fox's *Great Myſt. with p.* 128, 186. *of the ſaid Great Myſt.*

Another while, 'Tis the Law within, which whoſoever yields not Obedience to, are to be governed by a Law without, *Commonwealths Remembrancer, p.* 29.

At another time, By the Light within, they underſtand a glorious Beam or Ray of the Light, which from the Sun of Righteouſneſs Jeſus Chriſt, ſhines into Mens Hearts, in order to lead to Chriſt. Cole's *Quakers clear'd, p.* 78, 81. Fox's *Great Myſt. p.* 168.

Another while, 'Tis both God and Chriſt, from which there is no Appeal. John's *Bleſſed Openings, p.* 4.

George's *News out of the North, p.* 19, 21, 25, 27, 33, 36, *&c.* Pen's *Spirit of Truth, p.* 78. *and* Whitehead's *Antidote, p.* 28.

Directly contrary to all which notwithſtanding, another time, They charge it as a Lie of them, who ſay 'tis their Principle, *That the Light that is in all Men is Chriſt, yet all of one Heart, all of one Mind, all of one Soul, and all ſpeak one and the very ſame Things,* if you will but believe them; witneſs what follows concerning the Body of Chriſt. *See* Naylor's *Deceit brought to Light, p.* 5. Fox's *News, p.* 25, 27. *Select Epiſt. p.* 206.

Quakers Challenge. Quakers Plea. J. Whitehead's *Reproof from the Lord, p.* 1, 2. *Collection, p.* 47. Pen's Judas, *p.* 17, 179. *Brief Examination, p.* 7. Burrow's *Meſſage, p.* 3. *corruptly cited in his General Collection.* K. Evans *and* Chevers *Book.*

Which one will have this Light within to be; under pretence, That the Light within is *Vehiculum Dei,* the Body, Fleſh, Blood, and Bones of Chriſt. Fox's *Great Myſt. p.* 12, 210, 211, 214, 222, 248. Viceris *Truth and Innocency, p.* 35. Elwood's *Anſwer to* G. Keith's *firſt Narrative, p.* 62. *and* Barcley's *Apol.* Ano-

Whitehead's *Brief Diſcovery, in anſwer to* John Horn, *p.* 7, 8. *Contemn'd Quaker, p.* 83, 84, 85.

Another while, The Body of Chriſt they own, is his Church; under pretence, That to hold Chriſt hath another Body beſides his Church, is a holding he hath two Bodies. Yet to run round again,

Whitehead's *Quakers Refuge fix'd.*

Another while, They own Chriſt another Body beſides his Church.

See Fox's *Great Myſt. as cited under the Head of* Error. Fuce's *Fall of a great viſible Idol, p.* 4, 5, 21, *&c.* Elwood's *Truths Defence, p.* 131. Penn's *Wiſdom juſtified, p.* 106. Whitehead's *Truth prevalent, p.* 7, *&c.*

One while, His Body of Fleſh, Blood and Bones is perſonally within them to eat upon; under pretence, That the great Controverſy they have with all Men, is in behalf of Chriſt's being come in the Fleſh, (*i. e.* in their Fleſh) where he ſits at the Right of God in Heaven within them.

Elwood's *Truths Defence, p.* 114, 131. *Poſtſcript to the Malice of the Independant rebuked, p.* 24.

Another while, when pinch'd for this bare-fac'd Hereſy, they own, That Chriſt has a Body diſtinct from them at God's Right Hand in the Heaven without them, ſo far as not to be in any Man Directly contrary to all which

Hubberthorn's *Difference of the Call of God, p.* 9, 11. *Weakneſs above Wickedneſs, p.* 23. Whitehead's *Anſwer to* John Horn, *p.* 8, 9, 14. Naylor's *Second Anſwer to* Moor, *p.* 13, 15, *&c.*

At another time they tell us, That to hold the Saints were not juſtified by that Chriſt which was within them, is no leſs than to preach Two Chriſts, and Two Bodies of Chriſt, which they deny; under pretence, That Chriſt's Body is not diſtinct from the Spirits of all Men, nor perſonally abſent, as his Adverſaries imagined. Yet to run round again,

See the above-mentioned Diſcovery of G. Whitehead's, *in the Pages cited in Anſwer to* John Horn.

Another while, Exclaim againſt their Opponents, for holding Chriſt hath a Myſtical Body.

So

So groſly are thoſe pretended Reformers of this dreggy Age of the World confounded in their Notions about the Body of Chriſt; in evidence, that they have loſt all true diſcerning of it, through their contemptuous diſuſe of the Sign he inſtituted in Commemoration of his Sufferings in it; wherefore 'tis the leſs wonder they ſhould be ſo groſly confuſed as we find them in their Faith of his Second Coming in it, as well as of the Day of the Lord, wherein they are involv'd in a Thouſand Up's and Down's, in one while affirming, *The mighty Day of the Lord* (wherein they have witneſſed his Second Coming) *is come*; another while, *it is a coming*; then *it is a haſtening*; then *appearing in the North*; preſently *ariſing in the South*; then *it will ſuddenly come*; then *it is nigh at Hand*; then *juſt at the Door*; then *juſt a coming*; *greatly haſtening*; *to us he is come*; then *near for to come*; *mightily haſtening*; with abundance more to this purpoſe in their Books in the Margin on this Subject, wherein their Confuſions are as endleſs, as they are alſo about the People who are to make way for it, by their Execution of God's Judgments in order to it. Morgan Watkins's *Day manifeſting*, *p.* 7, *&c.* Fox's *Doctrinal Works. Several Papers*, *p.* 13, 32. *Select Epiſt.* Penington's *Works*, *p.* 408, 409. Fox *to all People that meet in Steeple-Houſes*, *p.* 1, 3, 5, 15. Nicholſon's *Standard*, *p.* 3, 23, *&c.* Howgil's *Works*, *p.* 315. Joſ. Cole's *Teſtimony*, *p.* 6, 14. Evan's *Travels*, *p.* 206. Dewsberry's *True Propheſy*, *Title-Page*, *and Collection*, *p.* 111, *&c.*

But ſince the true Chriſt comes as the Lightning out of the Eaſt into the Weſt, according to the relation of Holy Writ, this of the Quakers *Light cannot be the true Chriſt to be ſure, ſince it comes ſo odly from the North to the South, if their Books may be credited.*

Which one will have to be *the Saints, by whom the Lord will thraſh the Heathen in his Anger, and bath his Sword in the Blood of the Slain; wound, confound and over-turn for ever the Horſe and his Rider, the Captain and his Troops, the Ancient and Honourable*; with more to this purpoſe. Whereas contrary to him Humphry Smith's *Sounding Voice*, *p.* 6, 7. S. Fiſher's *Works*, *p.* 19, 20. *Scorn'd Quaker*, *p.* 32, *&c.* Burrow's *Works*, *p.* 164, 264, 426. Howgil's *Works*, *p.* 86. Parnil's *Works*, *p.* 426.

Another declares, *That in order to this great Work it is his belief, That (inſtead of the Heathen being*

Howgil's *Works*, *p.* 394, 395.

thraſh'd) *the Lord will ſpare the Heathen, and exalt their Horn; and they ſhall be a Scourge, and as the Lord's Battle-Ax, to bring down the Pride and Haughtineſs of the bloody City of* Rome, *and all the Proteſtant Princes of* Germany, *that are not wholly departed from her Corruptions.* Directly contrary to whom

See Fox's *Good Counſel to* O. C. *p.* 26, 27. *compared with their* Judas *and Chief Prieſts conſpiring*, &c. *p.* 96, &c.

Another of thoſe *All-a-minds* would have it, That 'twas *Oliver Cromwell* the Lord had raiſed up for that righteous end; in order whereto, he, upon his Declenſion to go on with the *Good Old Cauſe*, as he called it, loudly call'd out, O Oliver! Oliver! *Thou ſhouldſt not have ſtood cumbering thy ſelf about a few dirty Prieſts, but have gone on as thou didſt at firſt; for hadſt thou been faithful, the* Hollander *had been thy Subject, and* Germany *had given up to have done thy Will, the* Spaniard *had quiver'd like a dry Leaf, the King of* France *ſhould have bowed under thee his Neck, the* Pope *have withered as in Winter, and the* Turk *in all his Fatneſs ſhould have ſmoaked*; in Conſideration whereof, as his Dread was not all gone, nor his Amazement, he bad him, *Ariſe and come out, that he might crumble Nations to Duſt, for that was his Day*; with much more to this purpoſe. Contrary to whom notwithſtanding

See their John *of* John's *Viſitation of Love, and Gentle Greeting of the* Turk, *p.* 4, 11, 16, 22. *printed in* 1658, *when he was deep in their Unity, out of which they afterwards moſt unworthily caſhier'd him.*

Another no leſs infallible will have it to be the *Great* Turk, *whom God hath reſerved for this great Work*; in purſuance of which Prophetick Aſſurance, he loudly cries out, O Turk! Turk! *And with this Voice do I cry unto thee,* O Turk! *Who art ſet over many Regions, that over many more thou mayſt Reign, until all the Earth be ſubdued for thee for evermore: Ariſe and ſtand up, and ſhine forth,* O Turk! *I ſay unto thee,* O Turk! *And now ought I to be accurſed, becauſe my Love is conſtrained to be more unto the Seed of the* Turk, *than unto the Fleſh of* England's *Inhabitants*; *for many will ſtand amaz'd at thy Beauty and Renown,* O Turk! with much more to this purpoſe. All which notwithſtanding

Others

Others of the Infallible will have it to be a groſs Miſtake of the Dictates of their unerring Light within; under pretence, That as the Lord will raiſe up ſome Inſtrument in *England* to carry on this great Work, from whence Salvation ſhall go forth to the Ends of the Earth; ſo it ſhall be the *Quakers* who ſhall effect the ſame to purpoſe. In order whereto, as they tell the World, *They ſhall tread down the Wicked, who ſhall be as Aſhes under the Soals of their Feet*; ſo in purſuance of this their Conceit, they loudly call'd on the General Council of the State Army, (after their noble *Oliver*'s Deceaſe, and his Son *Richard*'s Expulſion) *To call back every honeſt Man that was caſhier'd for the Cauſe, and ſet at Liberty forthwith all the Conſcientious People called* Quakers *then in Bonds, becauſe of their Conſcience to God, the* Good Old Cauſe, *that they might be aſſiſtant in ſmiting the* Midianites *that vexed them with their Wiles*; under pretence, *That as the Lord might command Thouſands and Ten Thouſands of his Saints at this Day to Fight in his Cauſe, who he had already made dreadful to the Wicked, in whoſe Hand they ſhould be a Rod to break, confound and utterly deſtroy their Antichriſtian Kingdom.* In order whereto, *As the* Engliſh *Army then at* Dunkirk, *could never expect Succeſs againſt their Enemies, but as they went on in the Spirit that was amongſt the* Quakers, *the Lord would make the* Quakers *as a Lion among the Beaſts, from which none can deliver; and his Battle-Ax wherewith he will break in pieces the People, the Horſe and his Rider; thraſh the Earth; beat the Mountains to Chaff; rule the Nations with a Rod of Iron; put his high Praiſes in their Mouths, and*

Iſaac Peningtoń's *Works*, *p.* 91, 137, 140, 144, 289, 295, 313, 325.

George Biſhop's *Warnings to* Cliver Cromwel, *p.* 19, 41.

Anderſon's *one Groan more*, *p.* 6, 15.

Cheeſeman's *Epiſtle to King* Charles *the Second*, *p.* 5.

Biſhop's *Epiſtle of Love*, *p.* 24, 25, 26.

Howgil's *Works*, *p.* 102, 256, 257.

Dewsberry's *Collection*, *p.* 66, 111, 171, 191, 192.

Burrow's *Epiſtle to the* Engliſh *Army at* Dunkirk, *compared with p.* 389, 391, 589. *of his Collection, which I often wonder'd how it eſcaped* G. W.'s *Purgative Hand. ſince* William Dewsberry's, *to all faithful Brethren, printed* 1661, *p.* 26. *to the ſame purpoſe, is ſo abuſively expulſed out of his Collection, amongſt many others, to make their Modern Sentiments quadrate with their Ancient ones.* Burrow's *Declaration to the Diſtracted Nation*, *p.* 8, &c. Burrow's *This is only to go amongſt Friends.* Burrow's *To the Camp of the Lord in* England, *firſt Impreſſion*, *p.* 2, 6, 7, 8, 9.

Hubberthorn's *Answer to the Baptists Declaration, p.* 23. Fox's *News coming up out of the North, p.* 18, 19, 20. S. Fisher's *Works, p.* 19, 20, *&c.* *Scorn'd Quaker, p.* 10, 32, 33. *By which they mean the Kings of the Earth, as their Friend* Ambrose Rigg *hath confessed, in his Epistle heretofore instanced on another occasion, compared with their* Naylor's *Deceit brought to Light, p.* 1, *&c. with many other Instances largely cited in* Fr. Bugg's *Pilgrims Progress, p.* 203, 238, 241, *&c.* Vox Populi, *p.* 14, 15, 16, 17. *and Narrative of our* Sleeford *Conference, amongst many others.*

and a two-edged Sword in their Hands, whereby they shall execute Vengeance *upon the Heathen, and* Punishments *upon the People; bind their Kings in Chains, and Nobles in Fetters of Iron, till they have subdued all Nations that won't come under their Laws, and all Kings become Tributary to them.* In pursuance whereof, they cry out, *Ride on, ride on, beloved Brethren and Fellow-Soldiers, make all plain before you; thresh on with the new threshing Instrument that hath Teeth; beat the Mountains to Dust; make the Heathen tremble, and the Uncircumcised fall by the Sword; the Lord of Hosts is with us, and goes before us; spare none, neither Ox nor Ass, neither Old nor Young, kill, cut off, destroy, bath your Swords in the Blood of* Amalek, *and hew* Agag *to pieces; for the Nations doth defie our God, and saith in their Hearts,* Who is the God of the *Quakers?* under pretence, *That for Destruction they are, and the Sword they cannot escape, which shall be upon them e're long;* with much more to this purpose.

All which, how true soever of the true Saints of God, is, I am sure, very false Predictions, as applied to the *Quakers*, as they now stand in their their depraved State; wherein, instead of being the Thrashers of others, they are the only fit Objects to be thrash'd by all, till they have learned more Wit, which yet they give us but small Cause to hope for; since besides their Confusion about the Persons who are to be the Executors of God's Indignation upon the depraved Church of *Rome*, and her Supporters, they are also grosly confounded about the Nature of the Weapons they are to use in order to it; the which as one part will have to be an outward Sword; under pretence, that their Adversaries might as well find fault with St. *Peter*,

Peter, as the *Quakers* for being Swords-Men; ſo in favour of their Notion they cry out amain, *A Sword, a Sword, a Sword, is coming upon all the High Places; the wiſe, ſubtle, dark Counſellors, Builders, Paſtors and Teachers of* England; *hold forth the Sword, lay hold of the Spear, march into the Field, give the Whore Blood to drink, who ſhall have her Cup through our Hands, none being able to ſtand before the God of the* Quakers, *&c.* Penington's *Works*, *p.* 91. Fox's *News coming up*, *p.* 18, 20, 28, *&c.* Weſton's *Warnings from the Mouth of the Spirit*, *p.* 2, 3, 4. Dan. Baker's *guiltleſs Cries*, *p.* 19. *Margin, and* D. B. *yet one Warning more*, *p.* 22, 23. Fiſher's *Meſſage*, *p.* 32, 33. Burrow's *Meſſage*, *p.* 4. *Collection*, *p.* 69, 100, 102. Howgil's *Works*, *p.* 27, 31, 102.

Which Notion others not liking by any means, ſince King *Charles* the Second came in, on account of the dangerous tendency of it, will needs have the Sword propheſy'd of, not to be an outward but inward Sword; which, as they affirm, *is already gone over their Oppoſers, to wound, cut, kill and mortifie all that ſtand in the Way of the Reſurrection of their Light within*; They, in order to affright the Pope and his Popelings with the Terror of this their Spiritual Sword, moſt vehemently cry out, *Tremble, thou Pope, tremble, fear, quake, tremble; tremble you Cardinals, tremble you Jeſuits, tremble you Prieſts, tremble, tremble, tremble, Woes, Vials, Thunders, Plagues and Earthquakes is come and coming upon you; the ſharp glittering Sword of the Almighty is drawn, and hangs over thy Head, thou Pope, &c. which will hew thou and you to pieces*; with much more to this purpoſe. All which being ſpoken with relation to this their pretended Spiritual Sword they reckon themſelves to be poſſeſs'd of, is directly contrary to their Admonitions to *Oliver Cromwel* and States Army, *to hew, hack, kill them with their Carnal one, till the Land was cleared of their Filthineſs*; in further evidence of their unheard of Confuſion; which if one do but put thoſe pretended Innocent and Harmleſs, Unerring and Heavenly anointed Ones in mind of, by ſhowing them the Incoherence of their Sentiments, which with their Fox's *Great Myſtery*, *p.* 172. *Doctrinal Works*, *p.* 197, 199, 203, *&c.* *News coming up*, *p.* 18, 19.

their Blood they pretend to vindicate, in Honour of their Infallibility, they presently exercise the force of this their Spiritual Sword upon us most unmercifully, in not only calling us *Dark Hellish Spirit, dark jealous Spirit, dark earthly Spirit, dark separate Spirit, separate dark Spirit, dark subtle sophistical Spirit, dark canker'd, cross canker'd rusty Spirit*, &c. but also in finally giving us to the Devil, to be by him tormented in Chains of Darkness eternally, as their Great *Tomson* lately did me at our Quarter Meeting at *Lincoln*, for my pretended presumption in opposing his and his depraved Collegues Heretical Absurdities; all which how terrible soever to their enslaved Vassals, a thousand such Showers of their *Foxonian* Wildfire shall never affright me from publickly showing them the horrid Confusions they are involv'd in, by following their *Fox*'s foppish Fancies for Christian Verities, in order to their Repentance and future Amendment, that they may escape those dreadful Judgments they pronounce on others, since those more private Methods I have heretofore used for that purpose, have not been able to bring them to so much as an Examination in a Church way in order to it; in pursuance of which Christian Duty must tell them,

See Fox's *Postscript to his Pupil* J. B.'s *Testimony in that which separates; compared with* G. W.'s *Accuser, as cited p.* 201. *of* F. B.'s De Christ. Lib. *and the several Instances under the Head of their* Railery. *All which ridiculous Absurdities in this respect they became involv'd in about the Time of the King's coming in, thro' the Enemies Transformations, in renouncing the righteous use of the outward Sword in way of Defensive War against Rebellious Insulters and Foreign Invaders, as the Reader may find in p. 6, &c. of their Brief Declaration, &c. compared with their true Friend* George Bishop's *Fore-warnings, in his Few Words in Season, which it would have been well for them they had made a right use of.*

See R. S.'s *Dreadful and Terrible Voice, printed* 1660. Bishop's *Epistle of Love, p.* 12, *&c.*

That they are not only thus confused in the means that is to make way for the coming of Christ, but also most grosly confounded in their Faith as to the manner of his coming; the which as one part represents to be after an outward manner, so as to be seen both by Friends and Enemies; another in direct Opposition will have it to be only an inward one; under pretence, That as they have already seen his coming, so those that come

come to the Leadings of the Light within they direct to, will ceaſe from all outward expectation of it; as a plain Evidence of this my Charge againſt them in this reſpect, though not all the Inſtances I have to alledge in proof their Confuſion in other.

Biſhops *Warnings to* O. C. *p.* 39. *to p.* 44. R. W.'s *Voice of him that is eſcaped from* Babylon, *p.* 4, 5, 6, 7, 10, 11. *Rector corrected, p.* 45. *Antidote Ven. p.* 243. Fuce's *Fall.* Elwood's *Anſwer to* G. K.'s *Narrative, p.* 51, 161, 164. John Whitehead's *Reproof Works, p.* 51. Dorothy White's *Diligent Search, p.* 4.

For not to inſiſt on their calling the Scriptures *The Word of God,* in ſome of their Books, which Title they renounce and condemn as no leſs than Blaſphemy in others: 'Tis worth one's while to obſerve, how their Light within has taught them, to prefer ſome Parts of thoſe Holy Records, as our indiſpenſable Rules in their meer literal Senſe in ſome reſpects, whilſt it rejects others as Poſitive, as no ways obliging to us; under pretence of Chriſt's Spirit (as they call their Light within) not being confinable to Scripture Forms, whereby they have involv'd us in the utmoſt Confuſion, for want of a certain Rule to direct us; wherein we are like to remain for what this their magnified Light within can do for us, (how uſeful ſoever in its right place) till God be pleaſed to extricate us out of it, by the objective Operations of his Holy and unerring Spirit of Life they are become too great Strangers to, for us to confine our ſelves to their diſtinction of Poſitive from Diſpenſable Texts, how dogmatically ſoever they have enforced the ſame upon us in ſeveral Inſtances, ſome of which are as follows; as firſt,

See Naylor's *Weakneſs above Wickedneſs, p.* 4. 13. Pen's *Key.* Fox's *Great Myſt. p.* 246. G. B.'s Mene Tekel, *p.* 22. Pen's *Reaſon againſt Railing, p.* 111, 112, 113, *&c. compared with p.* 45. *of his Wiſdom juſtified,* &c.

That of our Saviour in *Mat.* v, *&c.* againſt Swearing at all, they will have in all reſpects Poſitive.

Fox's *Great Myſt. p.* 117, 178, 179, 180, 181, 239. Pen's *Treatiſe of Oaths, with infinite others of their Books on this Subject.*

Great Myſt. p. 112, 124, 161. *with thoſe others inſtanc'd under the Head of their* Error.

But his Command in *Luke* xxii, *&c.* To take Bread and Wine in commemoration of his Death aud Sufferings, until he come again in the ſame Body he aſcended; Not.

Fox's *Select Epiſtles, p.* 266, 267. Howgil's *Works, p.* 225.

That of *Mat.* xxiii. 10. againſt our being called or calling Men *Maſters*, who are not our Maſters in an outward Senſe; Poſitive.

Hubberthorn's *Collection, p.* 138.

See Fox's *Precept and Precedent, p.* 267. *of his ſaid Select Epiſtles, compared with* J. Cole's *Idolatrous Letter to this* Fox.

But that of *verſe* 9. againſt our being called, or calling Men *Fathers*, who are not really our Fathers in that Senſe; Not.

Barcley's *Apol. p.* 557.

That of *Mat.* v. 39. To turn the Left Cheek to him that ſmites us on the Right; Poſitive.

Apol. p. 470. *Reaſon againſt Railing, p.* 111.

But that of *John* xiii. 14, 15. To waſh one another's Feet, as Chriſt waſhed his Diſciples Feet; Not.

Great Myſt. p. .

That of *Luke* iii. 11. Concerning he that hath two Coats imparting to him that hath none; Poſitive.

See Quakers unmaſked, confirmed by common Experience.

But that of *Chap.* vi. 35. To lend, hoping for nothing again; Not.

Fox's *ſeveral Papers, p.* 87. *Line of Righteouſneſs, p.* 7.

That of *Rom.* xiii. 8. Concerning our owing no Man any thing but Love; Poſitive.

Select Epiſt. Barcley's *Apol. p.* 510.

But that of *Mat.* x. 23. *If they perſecute you in one City flee into another*; Not.

Pen's Alexander, Judas *and the* Jews. Rich's *Hidden Things, p.* 11, 12.

That of the Apoſtle 1 *Cor.* xi. 7. againſt praying, *&c.* with our Heads covered; Poſitive.

But

But that of our Saviour, *Mat.* vi. 9. *After this manner pray ye, ſaying, Our Father,* &c. Not. Pen's *Reaſon againſt Railing, p.* 111, 112, 113. *Wiſdom juſtified. p.* 45.

That of the Apoſtle concerning the Chriſtians Weapons not being Carnal but Spiritual, they will have in all reſpects Poſitive. *Great Myſt. p.* . *Apology, with their ſeveral Declarations againſt all Wars and Fightings,* &c.

But that of *Rom.* xiii. 7. concerning our paying *Tribute to whom Tribute is due,* (ſo far as 'tis demanded for the ſetting forth the Militia, in order to the Nations Defence); Not. *Apology, p.* .

That of 1 *John* iii. 9. concerning *He that is born of God, doth not commit Sin*; Poſitive. *Great Myſt. Wiſdom juſtified, p.* 115. *Truth defending, p.* 11. Penington's *Works, p.* 407.

But that of *Chap.* i. 8. *If we ſay we have no Sin we deceive our ſelves*; Not. *Great Myſt. p.* 10, 37, 89. *Truth prevalent,* &c.

That of *Mat.* v. 48. *Be ye perfect as your heavenly Father is perfect*: Poſitive. *Great Myſt. Several Papers, p.* 10. *Guide miſtaken, p.* 38.

But that of 1 *Kings* viii. 46. compared with *Job* ix. 20. *There is no Man that ſinneth not,* and can ſay his Way is *perfect*; Not. Shewing's *Treatiſe of Thoughts, with* Pen's *Part of Chriſtian Quaker.*

That of 1 *John* ii. 20. concerning our having *an Unction from the Holy One, and know all Things*; Poſitive. *Great Myſt. p.* 1, 6, 68. *Several Papers, p.* . Judas *and the* Jews, *p.* 11.

But that of 1 *Cor.* xiii. 9. of our *knowing but in part*; Not. *Great Myſt. p.* .

Great Myſt. p.

That of *John* vi. 53. concerning our *eating the Fleſh of the Son of Man, and drinking his Blood*; Poſitive.

Reaſon againſt Railing, p. 111.

But that of *Acts* xv. againſt *eating Things ſtrangled and Blood*; Not.

Great Myſt. p. 68.

The Ancients Precedents, in ſaying *Thee* and *Thou* to a ſingle Perſon, they will have to be our Rule Poſitive.

Doctrinal Works, p. Select Epiſt. p. 266.

But their Scripture Precepts and Precedents, in bowing to righteous Magiſtrates, Miniſters and Fathers, in token of the due bodily Reverence we owe them; Not.

No Croſs no Crown, p. John Whitehead's *Works, p.* 145.

That of *Luke* x. 4. againſt ſaluting any Man by the Highway, *And if any ſalute us, anſwer them not again*; Poſitive,

See Samuel Beard's *Letter, with the ſaid* John Whitehead's *Works.*

But that of *Mat.* v. 47. To ſalute all others as well as our Brethren, according to our Lord's Advice; Not.

See Fox's *Great Myſt. p.* 247. *compared with p.* 45. *of* Pen's *Wiſdom juſtified.*

Thus boldly doth their Light within take upon it, to enjoyn us actual Obedience to the Scriptures, in their meer Literal Senſe, moſt unreaſonably in ſome reſpects, whilſt it as unrighteouſly prohibits our Subjection to others as Poſitive; under pretence of the Holy Ones (as they are pleaſed to call themſelves) not being limited by the Words of Chriſt or his Apoſtles, as laid down in the Scripture. Though this their Light within often contradicts it ſelf, as its Promoters doth one another; yet have they the Confidence to tell the World, *That as they have not, to the beſt of their Remembrance, met with any one Period in any of their ancient Books, which they cannot ſtand by, and with as little difficulty vindicate, as ſome Paſſages in the New-Teſtament; they being not ſenſible that they have altered in any one Principle of their Faith ſince they were a People, being the ſame in every reſpect they were Fifty Years ago.* We muſt be impoſed on to reverence their Inconſiſtencies of all ſorts, as the in-

Yearly Epiſt. of An. 1696. *Primitive Chriſtianity, p.* 6. Vindiciæ Veritatis. *p.* 218, 224, *&c.*

 fallible

fallible Dictates of God's immediate Word of Life, and their depraved Patrons as his only true Miniſters, how much ſoever they interfere with the true Senſe of Holy Writ, and one with another, as I already have in ſome meaſure, and yet ſhall more largely prove, by the Confuſion they have been, and yet are over Head and Ears involv'd in, about their ſolemn Declaration, (as they call their new-deviſed *Quaker* Oath) occaſion'd in great meaſure by their *Epiſtle from their Meeting for Sufferings*, on the 17*th* of the 2*d* Month, and 1*ſt* of the 3*d* Month 1696, in defence of their offering it to be enacted in Parliament, as a ſtanding ſtinted Form they could ſubject to in Courts of Judicature, when called to it; wherein they tell us, That their ancient Friends offered ſeveral Forms of ſolemn Affirmation for that End and Purpoſe, as

1. George Fox, *In the preſence of the Lord God declare.*

2. Another of *George Fox*'s, *This I do in the Truth and Preſence of God declare.*

3. Richard Farnſworth, *Denied in the Preſence of God.*

4. Richard Hubberthorn, *What we do affirm, we we can promiſe before the Lord, and take him to our Witneſs.*

The which, as they own to be the Subſtance of an Oath, they not only brought in the Teſtimony of King *Charles* the Second heretofore, but now again of late that of Counſellor *Lechmere*, in proof of it.

See John Whitehead's *Works*, *p.* 258, 263, *with* Hubberthorn's *late Paper of Diſcourſe with King* Charles, *compared with their Abjuration, and Letter in its behalf.*

From whence, with others of the ſame Nature, the Members of the ſaid Meeting not only took upon them to offer the Words, *In the Preſence of Almighty God, the Witneſs of the Truth of what we ſay*, to be enacted as a ſtanding ſtinted Form they prayed the Parliament to accept, as what we could ſubject to when called to it, in all Caſes of Evidence; but alſo earneſtly preſſed us to make no

See the Vote of the Houſe of Parliament, on the 7th of Feb. 1695.

ſcruple of it; under pretence, of its being conſiſtent to what thoſe our ancient Friends had offered long before for the ſame purpoſe.

But as others, on Examination of their alledg'd Inſtances as they lie in the Authors Books, found they offered none of them to be enacted as a ſtanding ſtinted Form, to be tender'd us in all Caſes we might be concern'd to give Evidence in, as thoſe Apoſtate Pretenders would now perſwade us; but only declared what they could ſay, as left to their own freedom on good and neceſſary Occaſions; they declared, they could by no means ſubject to that Form, the Authors of the above-mentioned Epiſtle had ſo prayed for the enacting of, wherefore deviſed the following one, as what they could more freely ſubject to, *viz.*

See their private Minutes from their Yearly Meeting, 1702, *You ſhall declare or ſpeak the Truth, the whole Truth, and nothing but the Truth in the preſent Caſe, according to the beſt of your Knowledge; To which Friends Anſwer may be* Yea, *or* Yes.

wherein, as they interfere with their infallible Brotherhood in the matter of their Affirmation, they by teaching the Parliament to oblige the Magiſtrates to expreſs themſelves in the Plural Number to a ſingle Perſon, contradict themſelves; all which are but ill ways, in my eſteem, to wear off that Diffidence in leſs than an Age others have of their Sincerity, according to the declared hopes of the Author of their Primitive Simplicity, p. 173.

But if upon Trial this cannot be obtained, then the Friends diſſatisfied, that they may come as near as they can to what their Friends and Brethren have already accepted, (as if they had not offered and prayed for it) do offer this, *viz.*

I A. B. *do ſincerely and ſolemnly declare and affirm, that in the Matter to which I am called to give Evidence, I* will *ſpeak the Truth, the whole Truth, and nothing but the Truth, according to the beſt of my Knowledge.*

And beyond this they declare they are not eaſie to go, though it ſeems others of thoſe *All-a-minds* were; ſince they tell us in the ſame Paper, *That though thoſe are agreed to be the Terms on which thoſe Friends*

Friends that are uneaſie ſhall ſolicite for Eaſe, yet with this caution, That if upon ſuch Solicitation, the amendment in thoſe Terms cannot be obtained, no Endeavours ſhall be uſed by any to make void or deſtroy the preſent ſolemn Affirmation.

Directly contrary to all which notwithſtanding, others of them are not only for making void and deſtroying the Affirmation they ſpeak of, (under pretence, that as Oaths were not anciently called *Imprecations*, but *Atteſtations*, it is no leſs than one, though ſtiled an *Affirmation*) but alſo declare themſelves, on good Grounds, uneaſie with any other of their deviſed ſtinted Forms, under the moſt eaſy Terms of *Yea* and *Nay*; ſince as it is neither neceſſary or ſafe, for any to promiſe upon thoſe Terms, *To ſpeak the whole Truth*, with relation to ſome Circumſtances, as ſuch a Promiſe would unavoidably oblige them, (contrary to our ancient Practices in ſuch Caſes) ſo there may be ſometimes occaſion to uſe ſuch ſolemn Aſſeverations as may amount to an Oath, to find out the Truth more effectually, where our bare *Yea* and *Nay* is confronted by another of equal Authority, to the clouding of it, as hath been found by Experience: Wherefore, whilſt thoſe their offered Limitations have thus confounded the Body of our Church in our Yearly Meetings, it can be no wonder to find our Country Quarterly Aſſemblies ſtrangely confuſed about them; of which ours at *Lincoln* on the 11*th* of the 1*ſt* Month, *Anno* 1712-13, was a pregnant Inſtance; where, after a reading of our *London* Brethrens various Letters for and againſt the next Parliament's Sollicitation for the revival of the ſaid Affirmation, they could by no means agree in a Reſult either way as from the ſaid Meeting, ſince on enquiry, Two of the Five Monthly Meetings (that compoſed it) were for it, the other Two againſt it, and the odd One, half for it and half againſt it, to their unheard of Confuſion; through which, as they wrangled ſeveral Hours about it, calling one another *Party-Men*, *Apoſtates*, *Idolaters*, with what elſe came firſt to Tongues-end, to reak their

Crook's *Collection*, *p.* 81. *compared with their Friend* Skiddon's *late Anſwer to* R. Claridge, *hereafter notified.*

See their Friend Ann Everat's *Letter to them, wherein thoſe their own deviſed Characters are as liberally as deſervedly beſtowed on them.*

their Diſpleaſure one at another, in favour of their confuſed Sentiments, ſo conſidering their ancient Petentions to be all of one Heart, Mind and Soul in all Things, *I could not*, as I told them, *but wonder, that inſtead of their Oneneſs, they ſhould be thus found involv'd in their Friend* Fiſher's *endleſs Circle of an eternal* No, ſo, ſo, no, no, ſo, *and not accept the Chriſtian means I propoſed to extricate them out of it, by ſubjecting the Cauſers of it to an Examination in a free Conference, according to Truths Diſcipline, and their own ancient Exhortations.* Wherefore whilſt thoſe their moſt famous Meetings of Diſcipline are thus inharmonious in their confuſed Sentiments, it can be the leſs ſurprize to find particular Perſons ſtrangely confounded in their incoherent Notions on this Subject, of which (inſtead of many that might be mentioned) I ſhall only give one ſingle Inſtance as a Specimen of the reſt, and it ſhall be their well approv'd Friend and famous Preacher *George Deplidge*, now or late of *Baldeck* of *Hartfordſhire*, who, beſides his ſeveral inconſiſtent Letters in my Cuſtody, concerning our *French* and *Engliſh* Prophets, (in one of which he exalts the Spirit that agitates them, as the Light of the Sun in compariſon of that in the *Quakers*, which he will have but as the Light of the Moon to it, as a Caution to Friends how they offer to ſay ought againſt them, by whom he believes God will in this and other Nations work Wonders, &c. Whilſt in another, he not only condemns it as a Deluſion of the Devil, and them for the worſt ſort of *Ranters*, but alſo ranks their Predictions with *Bickerſtaff*'s, as a Warning to us to have a care of them), in evidence of his various Diſpoſure concerning them; all which is far ſhort of the many Minds he has been in about the Affirmation in Conteſt. In purſuance whereof

In proof that thoſe pretended Children of Light are (thro' their Egyptian *Darkneſs herein) become Sons of the Night, as hath been foretold them.*

The firſt of which, as it was wrote whilſt he was himſelf, is far more worthy of our Notice than his laſt, which was extorted from him, through the ſmart of our London *Lords Church Ferula, (as I am told) for writing his firſt.*

One while he told me, *That as upon a ſerious Conſideration of the Nature of it, he found nothing in his Mind againſt our Subjection to it, as impoſed upon us in Courts of Judicature, &c. in Caſes of Evidence, for which Cauſe he durſt not offer to prepoſſeſs Friends*

Friends by Word or Writing againſt it. Yet afterward coming to viſit Meetings in our Parts, where hearing *Richard Ranſam* publickly reflect on our *London* Friends officiouſneſs in offering it for that end and purpoſe, he found himſelf conſcientiouſly concern'd to joyn with him in his publick Teſtimons againſt their Error in it.

Which Mind he no longer held in, than whilſt he got from our Town to *Lincoln*, where meeting with the Meeting for Sufferings Epiſtle afore-mention'd in favour of it, he preſently comes back in amaze, to tell me, *How happy he was to be ſo well ſettled in his Mind, as he found himſelf by its peruſal; ſince, as he clearly ſaw thereby, it was no more than our ancient Friends had offered, ſeveral Years before our* London *Brethren had prayed the Parliament to accept it, inſtead of the Oath impoſed on others; ſo inſtead of blaming their Chriſtian Tender of it, in order to be enacted, he was fully convinced, that he and his Friend* Ranſam *were juſtly blame-worthy for their oppoſing it.*

Which Mind he not long remained in, notwithſtanding this his great Confidence; for perceiving how eaſy a Matter it was for thoſe our *London* Lords to beguile ſuch poor well-meaning Souls as he, by ſuch deceitful Epiſtles as this of their Meeting above-mentioned, which had thus deluded him, I took the pains once more to undeceive him, by the explanatory Part of thoſe Teſtimonies recited therein, as they lie in the Authors Works; whereby, as I plainly ſhewed him, they were ſo far from offering any of thoſe ſolemn Terms they mention, to be enacted as a ſtanding ſtinted Form, to be tendered us on all Occaſions we might be called to give Evidence in, as thoſe our *Lonaon* Friends had there repreſented them, as that ſome of them expreſly denied it *in Terminis*, as they have therein recited them, to their expreſs Contradiction.

Upon which, as this our pretended infallible Preacher *Deplidge* found himſelf once more reduc'd to his Senſes, I had the ſatisfaction alſo once more to ſee him change his Mind again, con-

trary to his own expectation, and our depraved Friends uſual Method, who though they, like Satyrs in Hell, are ever laſhing one another for their Inconſiſtencies in Doctrine, Diſcipline and Practice, to the greater aggravation of each others Torment, will (inſtead of repenting of their Sins that occaſion it) a thouſand times impoſe Submiſſion upon us to their Incoherencies, under the penalty of our Excluſion from Church Communion, than condemn any of them (after a true Chriſtian manner) to ſave a Soul, how ridiculous ſoever in their Compoſition; through which as they are involv'd in the utmoſt Confuſion in all their ſeveral Meetings of Diſcipline in *England*, &c. (as well as ours at *Lincoln*) where they are buſie in tearing each other to pieces, as their true Friends *Robert Rich*, *William Mucklow*, *John Rance*, *John Wilkinſon*, *John Penyman* and *Anna Bourignon*, amongſt many others, have foretold them.

See Whiting's Judas *and Chief Prieſts, p.* 96. *compared with p.* 17. *of* John Penyman's *Appendix to his ſeveral Tracts, in proof of this Charge againſt them.*

See Rich's *Hidden Things. Spirit of the Hat. Tyranny and Hypocriſy. Chriſtian Quaker, in* 5 *Parts. Account of the Life of* John Penyman, *and ſeveral Tracts, with* A. B.'s *Faithful Warnings.*

So they may thank their Second Days Meeting's (that Synagogue of Satan) Offers of the ſaid Affirmation, to be enacted as a ſtanding ſtinted Form, as the firſt occaſion of it in this reſpect (as they were formerly in others); in behalf whereof, as they ſet forth their ſaid Epiſtle in *Anno* 1696, wherein they endeavour to prove it no Oath, by the Teſtimony of their Friends *Fiſher* and *Barcley*, &c. ſo in anſwer thereto, one of their diſſatisfied Friends in *Anno* 1713. writes a large Letter, and publiſhes it in Print, wherein he proves it to be an Oath by Scripture Teſtimony, whatever the other ſays to the contrary; in reply to whom, another of thoſe *All-a-minds* prints another Epiſtle the ſame Year, ſtiled, *A Letter from a ſatisfied to a diſſatisfied Friend*, (under the Letters *G. H.* backed by a ſplendid Epiſtle of another of the Infallible, entitled, *The Affirmation vindicated*, ſubſcribed *Anonymous Philalethes*) in proof of its being no Oath,

Behold thoſe our Tantooloobian Lobcocks, what marvellous pleaſure they take in cracking each others infallible Cranium, *by joultering their Loggerheads together, as the Conſequence of their* Foxonian *Impertinencies.*

Oath, by the Teſtimonies of their above-mentioned *Fiſher* and *Barclay*, &c. for want of Scripture Evidence; in confutation whereof, another of the Infallible prints another Epiſtle the ſame Year, entitled, *An Eſſay upon the Fifth of* Matthew, wherein he proves, by Scripture Evidence, the ſaid Affirmation to be an Oath, or what is incluſively forbidden in *Mat.* v. *&c.* as equivalent to one, yet will not condemn ſuch as took it, though their Practice, he will by no means allow as Precedential to others; under pretence, of thoſe being their Days of Ignorance wherein their ancient Friends offered it; in anſwer whereto, another of the Unerring writes another Epiſtle, entitled, *Novelty and Nullity of Diſſatisfaction*, wherein, he pretends *Whoſe Name is* Richard Claridge, *who was firſt a dignified Clergyman, then a preaching Baptiſt, next a Writer for the Quakers, and now an Apoſtate, according to his Brother* Skiddimore's *Repreſentation, in his Primitive Simplicity, as an Introduction to his next change to Atheiſm, if he prevent not by his (publick Condemnation of thoſe his* Foxonian *Impertinencies, as well as) Detection of his Opponents Heretical Aſſertion, That their Affirmation is no Oath as taken by the Spirit's Direction, ſince he may as well ſay, That* Before God, By God, *&c. are no Oaths as ſo taken (as well as the Affirmation); ſo as their renowned* Pen *is (in p.* 239. *of his Quakeriſm a new Nick-Name) pleas'd to tell the World, That they renounce that Conſtruction of the* Ranters, *that Evil is no Evil as any are led to it by the Spirit; if he don't renounce this Notion of his Friend* Skiddimore's, *he will give them cauſe to think, His Quaker Friends are all turn'd* Ranters, *through their Confuſion about this their Affirmation; the which as they were originally drawn into by their grand Deluder* George Whitehead, *as the only Device he could invent to avoid thoſe Sufferings he and his Pupils grew weary of, for their unwarrantable Refuſal of all Oaths as Unchriſtian. All his Note at their Yearly Meeting in* Anno 1714, *was, O Friends! Let the Conſideration of the Cries, the ſad Cries of the Poor and Oppreſſed, prevail with you, not to oppoſe our endeavours for the renewing of it: Not that he cared for the Poor any more than his Elder Brother of Old did, (Witneſs his refuſal to allow the Widow* Whitrow's *Epiſtle to be read in their favour among them) but that he might the more eaſily gull his Oppoſers into a compliance to this Child of his Brain, by ſuch Hypocritical Pretenſions, as ſome of our Brotherhood then in effect told him, as I am credibly informed.*

tends it to be no Oath, but what may be honeſtly taken without interfering with our Lord's Prohibition. The Author of the Eſſay above-mentioned (as confident of the contrary) writes another Epiſtle, entitled, *Primitive Simplicity*, &c. wherein, though he owns it may be taken as directed by the Spirit, whereby it becomes no Oath, he affirms and proves it is one, as practiſed without ſuch Direction; in confutation whereof, the whole *Sanhedrin* of the Second Days Meeting prints another Epiſtle to the Quarterly Meetings, wherein, for want of Courage to attack *Primitive Simplicity* in its ſubſtantial Parts, they pretend, the Author has ſadly wronged them in the Preface to it, about the Word *Extrinſick*.

In Conſequence of all which Up's and Down's, one Party of thoſe pretendedly unerring Ones prays the Parliament to renew the Act that enjoyns our Submiſſion to it, whilſt the other as earneſtly ſolicits them to alter or abrogate it to all ends and purpoſes.

Their old Friend *Francis Bugg* prints another Epiſtle, and preſents it to Parliament the Year above-mentioned, entitled, *Quakeriſm further expoſed*, wherein he proves ſome of thoſe pretendedly infallible Ones Lie, others Swear, others Lie and Swear, and others Forſwear themſelves (in evidence of their not being to be credited on their *ſolemn Affirmation*, as they call it, and much leſs on their bare *Yea* and *Nay* without it) to their moſt intollerable Confuſion.

Wherefore as they would be but in an indifferent Caſe, if our Superiors ſhould be pleaſed to grant them their Requeſt, in enacting, the Puniſhment of Liars to be the ſame with Falſe Swearers, ſince they might from hence have juſt cauſe to fear, the generality of their Brotherhood would ſoon become Earleſs. I muſt remind their preſent Preſident *George Whitehead* (with the reſt of his depravad Collegues of their ſaid Meeting) That as their Adherents are moſt groſly confounded, and confound one another in all their ſeveral Meetings

Meetings in *England*, &c. through their officious Offery of this their Affirmation, to be enacted as a ſtanding ſtinted Form for us to be ſubject to in Courts of Judicature, as afore-noted. They alſo moſt ſtrangely confounded their laſt Yearly Meeting in *Anno* 1713. by their Pro's and Con's about it; wherein, as I am told, one affirm'd it *To be no Oath, according to his Light within, and therefore declared he could take it by way of a ſtinted Form in terene Caſes when-ever called to it, in Reverence to thoſe our ancient Friends, quoted in their Epiſtle, who firſt offered and prayed for the allowance of it.*

Another aſſerts, *In the Preſence of the Great God, who was Witneſs of his Sincerity, that as he was livingly ſenſible it was an Oath, or what was equivalent to one, he could not for Conſcience ſake ſubject to it, whatever he ſuffered for his denial of it.*

In way of Reply to whom, another cries out, *Hey ho! Here's mad work indeed! Here's this our Brother takes one Affirmation to deſtroy another.*

In defence of whom another loudly cries out, *It is an Oath, it is an Oath, away with it, away with it for Truth ſake, I can never endure it, my very Life and Soul ſurges againſt it*; with much more to this purpoſe.

Whereby, as the ſaid Meeting was irreconcilably divided, one part declares themſelves zealous for the Continuance of it, whilſt the other as impatiently preſſes their Proteſtations to be entred on Record, as their ſtanding Teſtimony againſt it; through which, as both Parts were more deeply than ever involv'd in Confuſion, ſo how uſeleſs ſoever Oaths (as well as Laws, Orders and Exhortations, all which alike come off, or becauſe of Evil, by the *Quakers* own Confeſſion) may be allowed amongſt Chriſt's true Followers, with reſpect to their own proper Service, who are by his holy Unction preſerved beyond the neceſſity of them; as well as how Unrighteous ſoever they are as uſed in Communication, or as impoſed in way of ſtinted Form in all Caſes of Evidence in Courts of Judicature, according to our depraved *Quakers* encouragement in their Petitions afore-notified.

As

Since as thoſe formal Oaths have not that Reverence, they uſually produce not the effect of Religious ones, as the Quakers have had opportunity to obſerve, in the Caſe of their Friend Michael Ruſſel;

As they are all uſeful Expedients in their Places, notwithſtanding, I muſt take the liberty to tell them, They will never be able to extricate themſelves out of their Inconſiſtencies in this reſpect, (as well as that of Defenſive Arms) till they (with the ancient Chriſtians) acknowledge that Religious Oaths may be taken, to end Strife betwixt Man and Man, (as well as Righteous Laws executed with the outward Sword to ſuppreſs Wickedneſs) by true Chriſtians, where it can't be done without them, according to Scripture Propheſies and the Apoſtles Precedent, let their *Fox*, *Penn* and *Whitehead* (with the reſt of their depraved Collegues) pretend what they will to the contrary.

who having in their Grace-Church-Street *Meeting-Houſe religiouſly forſworn himſelf, by declaring, That if he preferred not* Jeruſalem *before his chieſeſt Joy, then let his Tongue cleave to the Roof of his Mouth, and his Right-Hand forget its Cunning. Wherein, as he was known to do otherwiſe, God was pleaſed to anſwer his Prayer with a Vengeance, by ſtriking him with Death on the ſpot, as a perpetual Warning to all ſuch preſumptuous Preſumers, in defence of this my Chriſtian Diſtinction, the Authors of our Second Days Meetings Epiſtle declare therein they can't allow of.*

Viz. Hereſy and Hatred.

Account of great Diviſions.

Copies of three various Judgments againſt G. Keith, *and* G. Keith *and* Peter Boſs's *Trial and Narrative, &c. Compared with*

Thus whilſt our *Engliſh Quakers* are confounded at this rate, about thoſe ſeveral Matters, amongſt many others, (who have the beſt Advantages to regulate themſelves) 'tis the leſs wonder to find their *Penſilvanian* Collegues moſt ſtrangely confuſed in their Defences, from their old Friend *George Keith*'s ſeveral Charges of this Nature againſt them; the Account whereof being more than ordinary Divertive, as well as Inſtructive, I thought to have exhibited at large, as I find it related in thoſe ſeveral printed Books inſtanc'd in the Margin, amongſt others; but upon a conſideration of the Difficulty of the Task, on account of the Obligation it laid me under to tranſcribe the whole Books

Thomas Elwood, John Penington, Samuel Jennings *and* Caleb Puſy's *ſeveral defenſive Books in anſwer to him.*

Books, as one continued Evidence of this my Charge againſt them, I ſhall content my ſelf to ſummarily tell the World,

That as one part of thoſe pretended Infallible Ones accuſed the other of *Error*.

The other accuſed their Accuſers of *Apoſtacy*.

And as one part charged the other with the Sin of *Infidelity*.

The other charged their Chargers with the Vice of *Hypocriſy*.

And as one part charged the other with the Crime of *Perſecution*.

The other condemned his Chargers as guilty of the ſad Sin of *Blaſphemy*.

In purſuance of which infallible Up's and Down's,

Thou art either Craiz'd, or worſe, ſays the one.

And I appeal to all, whether ever they heard of or knew a Man that ſeem'd more Craiz'd than thou, ſays the other: Wherefore,

Yea, they are all Craiz'd, according to Mrs. Anna Bourignon's *Account of them in p. 3. of her Preface to her Warnings againſt them, compared with their Friend* Ann Trapnal's, *elſewhere related.*

Get thee out of the Meeting, ſays the one.

Nay, ſtay in the Meeting by all means, ſays another.

In Conſequence whereof,

As one pulls him by one Sleeve to get him forth of it.

Another holds him by the other to make him ſtay in it; for which Affront,

Thou, George Keith, *muſt truckle,* ſays the one.

Not I, but thou muſt truckle, ſays the other.

But I won't truckle to thee, ſays the one.

Nor I won't truckle to thee, cries the other.

As God is in Heaven, what I ſay is true, ſays the one.

And we ſolemnly Appeal to God, as our Defender from your falſe Judgment, ſays the other.

See how thoſe Non-jurors Swear and For-ſwear themſelves, after their Quaker Method, to do one another Miſchief, though they won't take an Oath to do Good to others.

We

Wo be to thee from the Lord, ſays the one.

Thy Honour will ſurely ſtink, ſays the other.

Thou art a Teller of an old St. Andrew's *Story,* ſays the one.

And thou art an ignorant Heathen, ſays the other.

You are a parcel of ſilly Souls, ſays the one.

And you are Liars, Hereticks and rotten Ranters, ſays the other.

Thou art a Babylon's *Brat, and an Apoſtate worſe than the Prophane,* ſays the one.

And you are a Pack of Wolves, Dogs and Devils incarnate, ſays the other.

All which, with more of this Nature, being affirmed (by thoſe pretendedly unerring Ones) one of another, who by their long Acquaintance beſt know each other; I ſhall take for granted, that both Parties have ſpoke the Truth, and nothing but the Truth of one and the other, rather than add to ſuch Provocations as I may have poſſibly given them on other Occaſions, by queſtioning their Infallibility in this reſpect, what Cauſe ſoever I have to ſuſpect it (from their confuſed Sentiments) in others; all which as they are involv'd in as the natural Effects of their Errors, Hereſies and moſt irreconcilable Abſurdities afore-mentioned, through their Popiſh Advancement of their great Apoſtle *Fox* in the place of God, as God, above all that is called God, in their idolatrous Exaltations of his Innovations, above Holy Scripture Exhortations, for want of ſubjecting him and his Supporter *George Whitehead,* &c. to a timely Examination in a free Conference, in order to their Rectification, as hath already in ſome meaſure, and ſhall hereafter be more fully proved; ſo 'tis the leſs ſurprize to me, that they alſo (with their *Romiſh* Predeceſſors) ſhould finally be found guilty of *Worſe than* Turkiſh *Tyranny,* as the final reſource of their complicated Impertinencies, and concealed Abominations, according to my Twentieth Charge againſt them; from which, as I pray God defend his Church and People for the future, I next deſcend to prove them guilty of, as follows.

Worſe

Worſe than Turkiſh Tyranny.

IN order to the proof of which Charge 'tis neceſſary to notifie, *That as this our exalted Apoſtle* Fox *declared, He never liked the Words* Liberty of Conſcience, *there being no liberty out of the Truth, as he called his Notions: So, What Liberty to the* Epiſcopalians? *No: What, Liberty to the* Presbyterians? *No: What, Liberty to the* Independants? *No: What, Liberty to the* Anabaptiſts? *No, ſays he:* In purſuance of whoſe Sentiments I muſt remind my Reader,

See his ſaid Declaration as cited p. 67. of Fr. Bugg's *late Picture of Quakeriſm, compared with his Supporter* Penn's *Defence of him, in p. 7, &c. of his* Alexander *the Copperſmith, under pretence, of his meaning an inward, and not an outward Liberty, directly contrary to his and his Defendants Actions, in conſequence of it.*

That though our depraved *Quaker* Tyranny be of an outward as well as of a ſpiritual Nature, as will appear by the Sequel, yet as they have not in an outward reſpect here Power to act with Impunity, what (by their Proceedings in *Penſilvania* in the Caſe of *George Keith*, &c.) they have given us cauſe to believe they want to be at.

That I in the firſt place complain of, is what they execute upon us, under pretence of dear Love and true Chriſtian Tenderneſs, *&c.* by way of Church Cenſure for our Conſcientious Rejection of their great Apoſtle's Impoſitions; whereby as they affect our inward Man, when as the *Turks* only affect our outward One, in the Impoſition of their *Mahometan* Impertinencies, (as Dr. *Fuller* in *chap.* 6. of his *Holy War* hath obſerved) ſo our *Quaker* Tyranny may be juſtly ſaid ſo far to exceed the *Turks* as our Souls exceed our Bodies; through the Terror whereof, as they have ſometimes obliged ſome of their abuſed Friends to condemn themſelves in our Publick Mix'd Meetings, on their Knees before their great Apoſtle, for doing what they themſelves had pleaded for as their Duty;

Anſwer to the Baptiſts Declaration, as cited p. 69, 70, 72, of Fr. Bugg's *ſaid Picture of Quakeriſm.*

See Hidden Things, p. 40, &c. Judas *and the* Jews *combin'd, p. 21. compared with the following Inſtances in proof of it.*

ty; ſo they have not been wanting, by their venomous Tongues and Pens, to ſting the bowed down Souls of others nigh to a Death, many times worſe than bodily Torture, under pretence of preſerving them; of which I ſhall deſcend to exhibit ſome few Inſtances, in lieu of many that might be mentioned; in order whereto,

Rich's *Account from the Committee of Parliament concerning* James Naylor's *Trial, compared with* Fox's *approved Letters at concluſion of it, and* G. W.'s *Innocency againſt Envy, p. 18. In purſuance of which Chriſtian Principle we find Archbiſhop* Cranmer *and others, denying that Reverential Obedience to the perſecuting Biſhop of* Gloceſter, *in the Reign of Queen* Mary, *&c. they freely gave to the Queen's Commiſſioner, according to* J. Fox's *Relation in his Acts and Monuments, p. 1775. compared with p. 1656. and p. 1649, &c. of the ſaid Hiſtory.*

The Caſe of our ancient and truly worthy Friend *James Naylor* claims the firſt place, as he was the firſt Perſon this our exalted *Diotrephes* exerciſed his Tyranny on; who, in purſuance of our then profeſs'd Principle of the lawfulneſs of bodily Reverence to true Chriſtian Miniſters and Magiſtrates, amongſt our ſelves or others, in Honour to the Life of Chriſt in them, (undue to perſecuting *Hamonites*) ſuffering himſelf to be bowed unto, amongſt other Honours, in Reverence to the Divine Glory that conſpicuouſly ſhone, through his Doctrine and Countenance, to his *Oliverian* Perſecutors Amazement, and our Friends great encouragement in their defence of him; yet as his fragrant Bays clouded our *Fox*'s then withering Lawrels, to his no ſmall Diſconſolation, he, upon *Naylor*'s Refuſal to kiſs his Foot, in evidence of his Subjection to his Super-excellency, (when he put it forth for that purpoſe ſoon after his Proſecution) never ceas'd adding Affliction to this our afflicted Friend, by his Spiritual Thunderbolts, till he made him condemn himſelf as a Tranſgreſſor on his Knees before him and his *Mirmidons*, in our Publick Mix'd Meeting at *Bull and Mouth, London*, in a Matter wherein he himſelf had defended him.

See Rich's *Hidden Things, p. 35. to p. 41. compared with* Rogers's *Quakers divided, p. 10, 11, 12.*

The

The next whom this our Apoſtle exerciſed his Hierarchical Ferula on, was our greatly bowed down Friend *John Perrot*, who being one very highly eſteemed of by the moſt judicious amongſt us, on account of his Conſtancy in his great Sufferings in *Rome*'s Inquiſition, for his Chriſtian Teſtimony againſt the Pope's Corruptions, was in a fair way to obtain the Aſcendary of this our elevated *Fox*; which he being not able to endure the Thoughts of, firſt pick'd a Quarrel with him for his Allowance of Marriage of ſuch as God joyn'd by his Holy Spirit in Conjugal Union (how unſeemly ſoever in the Eyes of Mankind) together with his Declaration of his Chriſtian Unity with ſuch of other Proteſtant Societies, whoſe Converſation became their Profeſſion of what they witneſſed to be of God in themſelves, above what he had with ſuch *Quakers* as were not changed from the Nature of Enmity; and then moſt furiouſly fell on to perſecute him, by Tongue and Pen, for his conſcientious refuſal, at God's Commandment, to put off his Hat, by way of Formality, when *Fox* and his Proſelytes pray'd, (upon account of the Obſervation he had made of ſome, who precipitantly doffing of theirs on our Preachers putting off his, through a falſe Conception of his Deſign being to pray, when by his preaching they with ſhame ſlide it on again) which being by *Fox* and his *Mirmidons* eſteemed no ſmall Indignity to their formal Harangues (after they had ſhown their Reſentment a while, by their ſour Countenances and ſlighting Carriage towards him) they (upon the unſucceſsfulneſs of their Threats and Flatteries to effect his Conformity) fell on to perſecute him moſt unmercifully, by their ſecret Whiſperings, private Conſpiracies, abominable Falſhoods, villanous Pervertions, and moſt venomous Epiſtles to our Friends in *England*, *Ireland* and *Weſt-India* againſt him; wherein as they curſed him, calling him *Serpent*, *Son of Perdition*, *falſe Prophet*, *growing Mad*, *poſſeſs'd by the Devil*, *a Whoremonger and Adulterer*, &c. in order to ſet his own dear

See his own Relation of his ſaid Sufferings under this our Egyptian *Task-Maſter's Spiritual Cruelty, as publiſhed by our true Friend* Robert Rich *in his Hidden Things brought to Light, compared with* Fox's *Impertinent nameleſs Anſwer to it.*

dear Wife of his Boſom (as well as our Friends) againſt him and his Chriſtian Teſtimony; ſo they never left thoſe their ungodly Dealings, acted under pretence of true Chriſtian Tenderneſs, till they finally wearied him not only of their Society, but alſo of this our *Engliſh* Nation too; who for that Peace-ſake he could not enjoy amongſt thoſe pretendedly Meek, Innocent and Harmleſs Ones, by all his Prayers and Tears, was forc'd to ſeek his Bread, where he found his Grave, in a Foreign Iſland; on whom his truly honourable and ever worthy Supporter *Robert Rich*, who deeply ſympathiz'd with him in his Sufferings (as well as his Predeceſſor *J. N.*) deſervedly beſtowed this following Epitaph upon him, in *Anno* 1676, ſome time before his bodily Diſſolution, entitled,

In Memoriam Johannis Perotti.

Sweet was thy Voice, and raviſhing thy Strain,
Thy Silver Trumpet ſounded not in vain;
In vain did Zion's *Enemies we ſee*
Labour by Cruelties, to conquer thee;
Patience and holy Zeal did overcome
The Cruelties of Antichriſtian Rome;
Thy Sufferings there for Truth, what Tongue can tell?
The Zeal God gave thee, few do parallel;
In Shilo's *holy Ink, thy learned Pen*
Was dipp'd, which raviſhed the Sons of Men:
When thy fair Fabricks fall'n, if e're I come,
I'll drop ſome Tears upon thy honoured Tomb;
Thou Heaven-born Seed, bleſt let thy Memory be,
The Love of Men, and Angels honour thee.

Thus as the Lord was pleaſed to raiſe up our ancient Friends, to diſcover a perſecuting Spirit as the Quinteſſence of divers concealed Corruptions in great Pretenders to Liberty and Property in *Oliver Cromwel's* Time, by their conſcientious refuſal to put off their Hats, or bow their Bodies in Token of Subjection to perſecuting Miniſters, *&c.* of proud *Haman's* Nature, according to holy *Mordecai's*

decai's Precedent, and our bleſſed Saviour's Chriſtian Doctrine, in thoſe ſeveral Texts in the Margin.

Eſther 3. 2, *&c. compared with* Mat. 22. 16. John 5. 44. *and* 12. 43.

When thoſe our Leaders came to be ſo far depraved, through their furious purſuit of their *Fox*'s Hurricanes, as to forbid us that practice towards all in general, under the penalty of our Excluſion from Church Communion, contrary to Scripture Precepts, our own ancient Principles, and Chriſt's Saints and Martyrs Chriſtian Precedents in all Ages: It is no great wonder, that the Lord ſhould in like manner raiſe up Witneſſes amongſt us, to detect the ſame Spirit of Perſecution in them, by their conſcientious refuſal to put off their Hats, by way of Formality, when they prayed, that the Faithful might ſee, how ill the Depraved were able to bear with that Nonconformity in their own Friends, they had ſo loudly exclaimed againſt the Impoſition of them in others; of which our long mournful and truly conſcientious (though their greatly abuſed) Friend *Iſaac Penington* is my next Evidence.

See Fox's *ſeveral Preſcriptions in his Select Epiſtles*, &c. *with* G. K.'s *Teſtimony in his Cauſeleſs Ground of Surmiſes. Compared with* Gen. 23. 7. *and* 33. 1, 2, 3. Levit. 19. 15. Deut. 1. 17. *and* 16. 19. 1 Sam. 25. 23. 2 Kings 1. 14. *and* 2. 15. *and* 4. 37. Eſther 8. 3. Dan. 2. 46. Mat. 18. 29. Luke 14. 10. *and* 17. 16. *and* 8. 41. John 11. 33. Lament. 4. 16.

Who being conſcientiouſly concerned to write certain Queries to thoſe our Apoſtate Impoſers, in behalf of *John Perrot's* Cauſe againſt them, (wherein he declared, *The Power of God was upon him for his better Aſſiſtance*) they never left perſecuting his greatly bowed down Soul with their bitter Cenſures, under the Notion of Church Diſcipline, until they had made him (as they did our Friend *John Crook* alſo in effect) publickly acknowledge, *The Thing came of the Devil, and the End of the Power upon him* (he ſpeaks of) *was to lead him againſt that Spirit* Perrot *was acted by*; had he underſtood the Signification of it, though as *Perrot* declared, *He impoſed not his Practice as a Duty on others, as they did*

See the ſaid Queries, as cited p. 63, *of Tyranny and Hypocriſy detected, compared with p.* 68. *to p.* 72. *of* W. Pen's Judas *and the* Jews *combined, and the Account of the Life of* J. Penyman.

did his leaving of it, ſo he did nought in it but what the Lord required of him; ſo tranſcendent is their Church Tyranny to their enſlaved Vaſſals, when acted under pretence of Tenderneſs, above *Turkiſh* bodily Torture; as that they have thereby ſubjected thoſe with eaſe to their impoſing Spirit, the other never could conquer, as appears by this Inſtance of our Friend *Iſaac Penington*, with others that follow.

See the ſame as in part recited, p. 40, &c. of the ſaid Tyranny and Hypocriſy, compared with p. 10. of the Account of the Life of John Penyman.

For not to relate all the Tyrannical Effects of their Spiritual Barbarity, treated of in the Treatiſe entitled, *Tyranny and Hypocriſy detected.* The next Inſtance I ſhall communicate in proof of this my Charge, is the Caſe of our ancient and once well eſteemed *Scottiſh* Friend *John Swinton*, who being conſcientiouſly concerned, to declare to us, by an Epiſtle in *Anno* 1664, what the Lord had made known to him concerning our Leaders then growing Depravity, (conſonant to the Contents of another he had wrote four Years before) he therein ſays, *I have ſeen the Anger, Fury and Indignation of the Almighty God, ready to break forth into a mighty Flame; yea, the Leaders, many of them, not ſtanding clear herein,* (meaning as to outward Things) Iſrael's *Wound lies deeper in more Spiritual and Inward, and therefore the more incurable: Pride, Conceitedneſs, High-mindedneſs, Love of Dominion, Selfiſhneſs, an exalted Spirit, and an itching Mind, to declare Words in and above the Seed of the Kingdom, hath deeply entred* Iſrael; *yea, the Leaders, the Leaders*; with much more to this purpoſe; which their *Luciferian* Spirits being by no means able to bear from him, they forthwith impoſe on him to Condemn his ſaid Chriſtian Teſtimony, with the Spirit that therein influenc'd him: Which he was ſo far from, when they firſt ſqueez'd his rightly ſenſible and truly conſcientious Soul, by their oppreſſive Church Cenſures in order to it, as that he not only declared, *His ſaid Epiſtle was writ in the expreſs Motion of God, and in his manifeſt Leadings out of and beyond all Thoughts and Reaſonings*; but *that the Lord was therein with him in all his Recourſes from*

from his own hired Houſe, through Northumberland *Biſhoprick*, Yorkſhire, Lincolnſhire, Norfolk, Suffolk *and* Eſſex *to* London, *for which Cauſe he was there again, to acquaint Friends, That it was juſtified in every Tittle of it, ſo as that he could not retract it, or the leaſt Syllable of it, or deny the Spirit in which it was written, ſince he ſhould be rebellious to his Light and Life if he offered it*; with much more to this purpoſe. Upon which they falling on to perſecute him moſt unmercifully, by repeated Showers of their Church Thunderbolts, in order to his Excluſion; under pretence of God's Honour and his People's Preſervation from his Deluſion; which he not longer able to bear, through his Lothneſs to be caſhier'd their Society, (which they ſet forth as the only true Chriſtian one) finally fell under their perſecuting Fury, in retracting his ſaid Paper, and judging the Spirit in which it was written, according to their ungracious Injunctions, (directly contrary to God Almighty's expreſs Requiring, and his own declared Duty) under pretence, *That the Child might not be divided, nor the ſeamleſs Coat rent, through his Chriſtian Conſtancy, to that his pretended Friends irreconcilable Diſunity*; little dreaming, he made way for thoſe very Conſequents he hoped to avoid by his ſcandalous Conformity, to the high aggravation of his Tormentors *worſe than* Turkiſh *Tyranny*, and our *great Confuſion*, as hath ſince been found by Experience.

Behold the Effects of forſaking the true Catholick Church of Chriſt, by imbarking with a Party under any diſtinguiſhing Character, whereby, as a ſour Spirit of Incharity comes to be advanced as Holy Zeal for Religion, it can be no ſurprize to truly ſenſible Souls, that Tyrannical Impoſition ſhould naturally attend it.

For thoſe our *London* Lords, being about this time not a little perplexed with divers Teſtimonies of this Nature, againſt their then growing Depravity; upon account of their *Fox*'s Exaltation; to the no ſmall Impediment of their impoſed Uniformity, and new-forg'd Innovations; they, in order to ſilence their Opponents, and ſtrengthen themſelves more effectually, in the Poſſeſſions their ſaid Apoſtle bequeathed them, in his aſſumed Hierarchy, ſet forth a Teſtimony, as they call it, from their

See his Journal, p. 312, 315, 417.

See the ſame as cited at large in Geofry Bullock's *Teſtimony againſt the Quakers falſe Doctrine, compared with his Abridgment in the Treatiſe entitled, Tyranny and Hypocriſy detected, and* W. Penn's *Defence of it, in his* Judas *and the* Jews *combin'd.*

their General Meeting, ſigned by *George Whitehead, Joſiah Cole, Alexander Parker, John Whitehead, Thomas Loe, Stephen Criſp, Thomas Green, John Moon, Thomas Briggs, James Parks* and *Richard Farnſworth*, met together at *London* in the 3*d* Month 1666, to be communicated to the faithful Friends and Elders in the Countries, by them to be read in their ſeveral Meetings, and kept as a Teſtimony amongſt them.

Meaning G. Fox *and thoſe his Conclave of Cardinals, who ſigned this Popiſh Teſtimony. i. e. The Parties that ſubſcrib'd this, of which* G. Fox *was plac'd as Head.*

Wherein, conſidering that their Society and Government could not be kept inviolable againſt their covert Enemies, (as they reputed thoſe their Chriſtian Monitors afore-mentioned) who were not afraid to ſpeak Evil of Dignities; they therefore do unanimouſly, and with the Lord's preſence (as they ſay) teſtify,

Firſt, That *ſuch as exalt themſelves above the* Body *of Good and Ancient Friends, ought not to have any Dominion, Office or Rule in the Church of Chriſt.*

Meaning their factious Light within G. Fox, *and they his Subſcribers.*

2*dly*. That *ſuch as are not in Unity with the Miniſtry and Body, have no Goſpel Authority to be Judges in the Church, and their Judgment ought not to be regarded.* That *it is abominable Pride when any particular will not admit of the Judgment of the Witneſs of God in Friends to take place againſt him; for He that is not juſtified by that, is condemned in himſelf.* [a notorious Heretick.]

See what Slavery we are brought into by thoſe our Lordleſs Lords, whom it ſeems we

3*dly*. They teſtify in the Name of the Lord, That *the Church has power* (without the aſſent of Diſſenters) *to determine Controverſies; and that ſuch Perſons as will not ſubmit to their Judgment conſiſtent to the Doctrine of ancient Friends,* [meaning G. F. and Party] *but oppoſe it as the Judgment of Men, ought to be rejected* (together with thoſe that Countenance

nance and Encourage them) as Perſons joyned in one with Heathens and Infidels.

must ſubject to, whether we will or no, with Infidels

no, or be delivered to Satan, as Perſons joyn'd in one for our Contumacy, if God be not more merciful to us than they be.

4*thly.* That *ſuch diſapproved Miniſters ought (whatever hath been their Gifts) to leave off miniſtring till they are reconciled* to the Church; *and if approved Perſons degenerate to Diviſion, and countenance Faction, the Church has Authority to deal with them in the ſame manner; to which if they ſubmit not, warning ought to be given in General Meetings to beware of them, and to have no Fellowſhip with them.*

i. e. Pope Fox *and his above-mentioned Cardinals, under whoſe inquiſitive Clutches we ſee they*

ſpare no care to confine us, after once they get us under the Tuition of their Light within them.

5*thly. They warn and charge all Friends, that they have no hand in printing or publiſhing the Books or Writings of ſuch as are not of Unity with the Body: Further deſiring, that faithful and ſound Friends and Brethren * from time to time, may have the view of ſuch Things as are printed upon Truths Account* (as formerly hath been uſed to be) *before they go to the Preſs.*

* *Meaning themſelves, with thoſe of their Kidney, all others being condemned by them as unſound Apoſtates, and Heatheniſh Infidels.*

By all which, with other Impoſitions of the ſame Nature, in their ſaid Paper of Orders, &c. though they doubted not to have enſlaved us irretrievably, and ſecured their aſſumed Government uncontroulable: yet they found themſelves miſtaken in both reſpects, as will appear by that Chriſtian Oppoſition they met with amongſt us, wherein their Oppoſers had not wanted their Reward, had they alike ſtood the Torrent of their venomous Impoſition, as ſome few (who came nobly forth againſt them, as Perſons reſolved to Conquer, or periſh in the Encounter) I muſt confeſs, did not, to our no ſmall Diſconſolation, as will appear by theſe following Inſtances I am obliged to remind my Reader of upon this freſh occaſion. In purſuance whereof

Who would ever have thought, that thoſe our depraved Quakers (who by way of Reflection on the Romiſh *Church, cryed out, Alaſs! who knows not that loves*

not to be blind, that the Church amongſt them is the Prieſthood, the

few cunning Men govern the Majority, and entitle their Conceits the Canons of Christ's Church; and all this comes from the Ignorance and Idleness of the People, that give the Pride and Industry of the Clergy an opportunity to effect their Crafts upon them) in p. 115. *of Address to Protestants, should, by imbodying themselves as our Church, have so long gull'd us, by magnifying their Conceits for Christ's Holy Ordinances, through our Ignorance and Idleness in not calling them to Account sooner for it; of which Neglect, since they have thus forewarn'd us, how Ignorant and Idle soever others of our Friends may be, in giving them opportunity to pursue those their* Romish *Crafts upon them, I hope I shall take such care to expose the same, as shall leave them no just cause for to complain of me.*

See the said G. B.*'s Prophetick Testimony, as cited p.* 34. *of Tyranny and Hypocrisy detected.*

The Truth whereof they have since made many sorrowful Witnesses of, who as they have been vilely imposed on to Condemn themselves for doing what they on good ground believed was their Duty, so dreadful has been their Church Terrifications of this

Our sincere hearted and once greatly admired Friend *George Bishop* of *Bristol*, is first to be notified, as he was the first that cried out aloud, in the Name of the Lord, against this *Romish* Paper of Articles as an Innovation, which, *if the Day should prevail, or those Things it seems to hold forth and enforce,* he declared, *he had no other expectation but that the same Exercise we should receive at their Hands, as we had received from the Hands of others, who would have held us in Captivity before them,* &c. So he was the first they tried its persecuting Nature on, by his threatned Exclusion upon his persistance in his Opposition; which he not being able to endure the effects of, through the high Station he had amongst them, finally condescended (together with his Partner *Ben. Furley*) to give away his Judgment, according to the afore-mentioned Precedents of their oppressed Friends *Penington, Crook* and *Swinton,* in tacitly owning his Condemnation, by a Stroke he gave himself in the City of *Bristol*, for his Opposition; if his Persecutors tell us the Truth of him in *p.* 114, *&c.* of their Judas *and the* Jews *combin'd*: Which, considering his and his afflicted Partners Constancy, through divers outward Sufferings of a high Nature for Truths sake in other respects, is an additional Evidence, that our *Quaker Persecution* is worse than *Turkish Tyranny,* according to this my Charge, since those glorious Instruments, who had so

ſo often come off with Conqueſt over the one, were yet moſt ignominiouſly made to bow by the other as a Terror, Fire and Faggot was nothing in compariſon of, according to the experienc'd Teſtimonies of ſuch as God preſerved, through all the efforts of their Fury.

Nature, as that they have made them (to my knowledge) ſerve the Office of a Spaniſh *Inquiſition, in affrighting their Country Repreſentatives into a Confeſſion of ſuch Facts as they could not otherwiſe prove them guilty of, as appeared in the Caſe of that Country Preacher* G. Keith *ſpeaks of, in p. 5. of his pretended Yearly Meeting, who having ſaid, He could ſooner die, or loſe his Right-Hand, than ſign to a Paper diſowning* G. Keith; *which coming to their Intelligence, that there was ſuch a Perſon, but not knowing who he was, they were ſo earneſt to find him out, that they cauſed their Clerk to call over the Liſt of the Names of their ſeveral Repreſentatives, and ask them one by one; and the poor Man not daring to Lie, nor able to bear their threatned Conſequence of his ſpeaking the Truth, was ſo terrified under the dread of their Church* Ferula, *as that he not only owned before it came at him, That he was the Perſon, but alſo promiſed (and came with ſome others as Witneſſes to* G. K. *of his) Recantation and diſowning of what he had a few Hours before ſaid to him; ſo terrible is their threatned Excluſions to their enſlaved Vaſſals, and ſo ſucceſsful this their new invented Inquiſition, as that they have thereby effected ſuch Conformities, as they could never have forced without them.*

For though thoſe our cauſeleſly oppreſſed Brethren through fear fell under the perſecuting Spirit of thoſe our depraved Elders, (like the weak Daughters of *Iſrael*, holy *Daniel* ſpeaks of in the Caſe of *Suſanna*) yet how near ſoever brought on their Knees ſometimes by a ſeeming condeſcendance for Peace-ſake, the true Spiritual Seed of the Royal Blood of *Juda* amongſt us (no more than in the Days of Old) would abide their wicked Impoſitions, without crying out aloud againſt them; for which Cauſe they made them the perpetual Objects of their *Veſuvius* Sulphurous Irruptions, thro' all which the Lord our God moſt graciouſly preſerved them, to their eternal Honour, and Perſecutors Confuſion, as I ſhall make appear by ſeveral Inſtances. In order whereto

See his Hidden Things brought to Light, with their pretended Anſwer to it, amongſt their other Books againſt him,

As our truly honourable and ever worthy Friend *Robert Rich* eminently ſignaliz'd himſelf in God's Cauſe againſt their impoſing Spirit, in the Caſe of *James Naylor* and *John Perrot* afore-mentioned, for which they perſecuted him till Death, by their moſt venomous Church Cenſures, *&c.* as the Reader may find by their ſeveral Books againſt him, and thoſe he defended.

and thoſe he ſtood by in their Afflictions, heretofore and hereafter notified.

The next I muſt remind my Reader of, are our ancient and cauſeleſly oppreſſed Friends *John Wilkinſon* and *John Story*, who being amongſt many other of their Contemporaries juſtly diſſatisfy'd with *George Fox* and his Supporter *George Whitehead*'s unſcriptural Innovations, (in the matter of Marriage, recording of Condemnations to perpetuity, Inſtitutions of Womens diſtinct Meetings of Diſcipline, and Hypocritical Singings and Soundings in their Aſſemblies for Worſhip, *&c.)* upon *Fox*'s refuſal to declare, *He deſigned not to enforce his Orders by Church Cenſure*, &c. found themſelves conſcientiouſly obliged to bear their Chriſtian Teſtimonies in Private and Publick againſt them, that their evil Effects might be avoided for the future by removing the Cauſe of them. At which thoſe their Inſtitutors were ſo highly diſguſted, as that they reſolved to exerciſe them ſeverely with their Church *Ferula*, if they could not by more eaſie Methods be brought to Conformity; in order whereto, after our great *Fox* had try'd them awhile with his watry Ingredients of *Ah poor Men, I pity you; the Lord knows I love you; the Lord of Heaven knows I am ſorry for you; Ah poor Men, alack for you*; with abundance more of the like Hypocritical Whinery; by which not obtaining his End on them, he falls on to ſqueeze their greatly bowed down Souls, with his more fiery ones, of, *Ah! This is the Word of the Lord to you* John Wilkinſon *and* John Story; *call in your Papers* [*i. e.* of Oppoſition] *give over your Work and Separation, or the Lord*

See Chriſtian Quaker, Part 4. p. 44.

Ibid. p. 38, &c. 41, 58.

Lord God will blaſt your Spirit and Work; for the Seed reigns which will grind you to Powder.

By which ſort of Menaces, as one of them had it ſeems, ſome time before aſſented to their Womens diſtinct Meetings, for the better care of the Poor, and other ſuch neceſſary Services, they from that fatal Handle, finally prevailed on them to give forth ſomething that look'd like a Teſtimony againſt themſelves, for oppoſing their aſſumed Church Government and enforc'd Innovations; though, as it was far from being their true Intent therein, ſo it was really no ſuch thing in itſelf, as the Reader may find by the Contents of it, as publiſhed by their Perſecutors in their *Exalted Diotrephes*; where, after an Acknowledgment, *That an Hour of Temptation hath appeared through them, which hath given Offence to their Brethren, who as they were ſenſible had a Travail on their Spirits, for the preſervation of Peace and Unity in the Church concerning them, who have ſometimes been exerciſed in Things that* they [*i. e.* thoſe Friends] *teſtifie are commendable in the Church of God*; They declare, *They were ſorry that any Weakneſs ſhould appear in them, to give occaſion for ſuch Offence, and as ſatisfaction to their Brethren do, from the very bottom of their Hearts, condemn that Spirit,* whether *it hath appeared in them or any other, that hath given Offence to the Church of God in general, or that oppoſe the Order of the Goſpel or any faithful Brethren in the practice of thoſe Things they believe are their Duty.*

Now this being only an Expedient they found freedom to uſe, to quiet their perſecuting Oppoſers, if poſſible, and ſecure their publick Teſtimony (againſt their enforc'd Innovations) unoppoſed, ſo as they never ſigned the ſaid Paper (if the Original anſwer the printed Copy refer'd to) they were ſo far from allowing the Contents of it to be any Condemnation of their Oppoſition, according to their Perſecutors Repreſentations, as that they expreſly denied it in their repeated Explanations, in thoſe Books in the Margin amongſt others, to their Impoſers no ſmall Mortification; as

Viz. Rogers's *Chriſtian Quaker. Compared with the Memory of that faithful Servant of God* John Story *reviv'd*, &c.

as that they fell on to perſecute them Tooth and Nail, by forged Certificates, ſlanderous Accuſations, groſs Lies innumerable, ſtoppages of their publick Teſtimonies, and repeated Threats of their eternal Damnation, &c. whereby as they wounded the Soul of the one nigh to Death, their renowned Prophet *Eccles* told the other in his Sickneſs, *This was the Word of the Lord to him, That he ſhould die that Year, becauſe he had taught Rebellion againſt him, in order to the Deſtruction of his Body*; which being proved a falſe Propheſy by his living preſervation ſome Years after, they, to ſhew their ill Reſentment of their prophetick Diſappointment, next proceeded to exclude them out of their Communion, in order to their Souls Deſtruction; and then forbad thoſe that joyned with them in their Teſtimony againſt that Spirit of Oppoſition, *To make Bargains with that which is out of the Truth*, as they call it, *or Reaſon with it, by entring into Propoſals or Articles with it; but feed it with Judgment, till they anſwered by Condemnation*, &c.

Through which barbarous Treatment, as they moſt Tyrannically harraſs'd the one all his Life, they greatly grieved the Spirit, oppreſſively rent the Soul, and finally pined the Body to Death of the other, according to their own profeſs'd Friends Relations in thoſe Books afore-mention'd, in further proof of this my Charge againſt them.

Whereby, inſtead of bringing their proſecuted Friends *John Wilkinſon* and *John Story*'s Chriſtian Teſtimonies under the Feet of their Perſecutors *George Fox* and *George Whitehead*'s Antichriſtian Tyrannies, as their flattering Prophets predicted; I am well ſatisfy'd, that the *Day is dawn'd*, their true Friend *J. Rance* ſpeaks of in his Prophetick Teſtimony concerning them, wherein he truly tells us,

The Georges *both muſt be brought down,*
And to the Johns *muſt veil the Crown,*
For they have long abuſed them,
By Tongue, by Writing, and by Pen;

But

But now the Day of Trouble's come,
And they muſt reap what they have ſown;
Even ſo let all Impoſers fall,
Whoſe Brethren's Conſcience would enthral.

In order to which juſt Judgment I muſt tell them, That as they have greatly aggravated their Crimes of this Nature, by their barbarous Treatment alſo of our truly worthy Friends *John Rance, Charles Harris, John Hog, John Lyeth* and *John Cox*, amongſt many other of their Chriſtian Monitors, in thoſe their Books and Papers inſtanc'd in the Margin, *&c.* wherein, as they ſtigmatiz'd them with the odious Characters of *Hymenes, Philothes, Alexander the Copperſmith, Devil driven, dungy Gods, curſed, croſs, canker'd, ſeparate, treacherous Spirits, betraying Judas's*, &c. (in order to prepoſſeſs their Adherents againſt their conſcientious Outcries of their Corruptions) ſo when they could not by thoſe means obtain their envious Ends, ſo fully as they aim'd at, they (according to their afore-mention'd deviſed Scheme) proceeded to Excommunicate them out of their Church Communion, as Perſons joyned in one with Heathens and Infidels; whereby notwithſtanding, being not able to ſilence them, they fell on to pull, puſh, pinch and thruſt them out of their Publick Mix'd Meetings, as Troublers of their *Iſrael*. Through all which, when they ſtill perſiſted in the diſcharge of that Duty God required of them in their Innovations and Reprehenſions, they publickly told the World, *That they were Mad, Crack-Brain'd and Craiz'd in their Intellects*, in order to prepoſſeſs them againſt their Chriſtian Diſcoveries, and ſet the Mob upon them to abuſe them; whereby ſtill not being able wholly to ſtop their Chriſtian Teſtimonies, whilſt the Cauſe of their Outcries remained unremoved.

Whitehead's *Judgment fix'd.* *Counterfeit Convert.* Sandiland's *Righteous Judgment.* Pen's Alexander. *State of Liberty Spiritual.* Judas *and the* Jews *combin'd. Compared with thoſe Friends ſeveral Anſwers in their Defences.*

That they might come no ways ſhort of fulfilling the Divine *John's* Predictions, concerning their *Romiſh* Predeceſſors, in hindring them *to buy or ſell*, in order to their Impoveriſhment, they in Conformity to their *Fox's* Admonitions, *To make*

no Bargains with that which is out of the Truth, as he called it, made it their Buſineſs to diſſwade ſuch Tradeſmen as they dealt with from further dealing with them, in way of Merchandize, or otherwiſe; through which, as they undid our ancient and truly honourable Friends *Thomas Kent*, as well as *Thomas Boyſe* of *London*, amongſt many other of their Chriſtian Monitors, whoſe greatly oppreſſed Souls and Bodies, with their diſtreſſed Families, cry aloud for Vengeance under God's Holy Altar againſt them; ſo they finally ruined our truly worthy and ever faithful Friend *William Rogers*, once a conſiderable Merchant in *Briſtol*, for his early Oppoſition of their impoſed Innovations, in behalf of *John Wilkinſon* and *John Story*'s Chriſtian Cauſe againſt them, as he himſelf told me a little before his bodily Diſſolution; in order whereto they declared, *That as* Briſtol *ſhould be an Anvil to beat upon, the Trumpet of the Lord was ſounded to Battle, and the War was begun*; they loudly cried out, *Come up to the Battle, Curſe ye* Meroz, *and help the Lord againſt the Mighty.* In purſuance whereof they furiouſly fell upon him till they had ruined him.

See his Chriſtian Quaker, Part 2. p. 72. to p. 83. compared with his Preface and Poſtſcript, &c. with p. 8. of his Quakers a divided People. In conſequence of which Injuſtice, one of his Cuſtomers, of no ſmall Note amongſt them, declared in a Letter he ſent him upon his leaving off to deal with him, That as he was ſatisfied his (i. e. William Rogers) *Spirit was a wrong Spirit, as he was that there was a God, ſo the Murtherers of Sir* Edmund-berry *on their Repentance, would ſooner have found Mercy with God, than he the ſaid* William Rogers *would upon his Repentance of his Oppoſition,* (*meaning* George Fox's *Orders, and the Spirit he made them in*) *ſo damnably had his* Foxonian *Influence infatuated them. See Chriſtian Quaker, Part 7. p. 37.*

Whoſe great Oppreſſions, though he deſired to forgive, yet he could not but remember in his dying Expreſſions, which are (as they were taken in Writing by a young Woman, on the 12*th* of the Month of *March*, *Anno* 1708-9, at his own requeſt, when he was near expiring, (conſonant to that worthy Chriſtian Warriour *Martin Luther*, we read of in *p.* 838. of *Fox*'s *Acts and Monuments*) as follow, *verbatim.* My

My heavenly Father, I earneſtly pray thee, in the Name, and for the Sake of thy Son Jeſus Chriſt, that thou wilt pardon all my Sins, and take me out of the Body to reſt in Peace with thee; and foraſmuch as many have been guilty of divers Actions, whereby I have been wrong'd in my outward Eſtate and Subſtance, the Conſequences whereof have been injurious to many diſtreſſed Families, as well as my own, I leave it to the Lord; and as I have no Envy in my Heart to any one, ſo I believe the Lord will ſo preſerve me to the laſt Moment of my Time in this World; and there is an Evidence thereof to me, that I forgive every one that hath done me wrong, and do deſire the Lord, if it tend to his Glory, may do the like.

Thus this our truly worthy Friend, as he faithfully ſerved the Lord and his People, by his unwearied Travels for their Welfare, whilſt on this ſide the Grave, ſo he forgot not thoſe in his Prayers at his Death, who had in his Life-time ſo barbarouſly uſed him, by their attempts of his Famiſhment, in order to expoſe him to ſuch a lingring Death, as far exceeds the expeditious Flames of *Turkiſh Tyranny*, according to the Biſhop of *Salisbury*'s Relation; which, though bad enough, is ſtill far ſhort of that they act upon us, under pretence of Chriſtian Tenderneſs, by way of Church Cenſure; whereby as they have made many amongſt us lead a Life worſe than Death, by ſtinging their bowed down Souls to the quick, in condemning the Holy Spirit that influenc'd them in their Chriſtian Teſtimonies againſt their Corruptions, for the *Devil's Inſtigations*, ſo our ancient, truly honourable, and ever conſtant Friend *John Penyman* of *London*, is a pregnant Inſtance of this my Charge againſt them.

See the ſaid B. of Salisbury's *Preface to his late Paſtoral Care, well worth Obſervation.*

Who, as he was one of the Lord's Hidden Ones from his Proſecutors Vulturous Eyes, under a couple of ſignificant Clouds of God's Indignation againſt their blaſphemous Books; and renewed Tenders of his unlimited Love to the ſincere of all Societies, on account of thoſe pretended Perfectioniſts abuſe of it; they made him the conſtant Object

Object of their unbounded Fury above forty Years ſucceſſively, for his Chriſtian Reprehenſion of their *Fox*'s Apoſtacy, Hypocriſy and Blaſphemy, till the Lord in pity to his long, mournful and greatly oppreſſed Soul, was graciouſly pleaſed by Death to remove him out of the reach of his unwearied Troublers, into thoſe bleſſed Manſions of Light and Love they ſhall never enter without true Repentance and timely Amendment; whoſe ſuffering Caſe, as it is more than ordinary Inſtructive, I think my ſelf obliged to give ſome account of the firſt Cauſe of it, as more largely exhibited in the Account of his Life, well worth our univerſal peruſal; wherein we are inform'd,

That he manifeſtly finding a great Apoſtacy in our Leaders, who, after they had ſo induſtriouſly decried all Forms, (in preference of the Divine Power that brings beyond them) degenerate into meer Form, in ſetting up *George Fox* in the place of Chriſt, to be our Lord and Law-giver; he, with ſome other ſincere Followers of Chriſt, left them in part about the Year 1660, and uſed much to retire into the Fields by themſelves; notwithſtanding as to Works of Charity and ſuch good Offices, they ſtill frequented their Civil Meetings, and ſtood by them in their Sufferings, and ſuffered with them; till amongſt other Differences about their outward Affairs in the Years 1661 and 1662, one material Thing was, with relation to the Books given to Parliament about their Sufferings, wherein they printed many falſe Relations; which, when he and one *John Oſgood*, with ſome others, had information of, they being greatly troubled at ſuch Things, acquainted the Mens Meetings about outward Affairs therewith, telling them, *What a ſad Thing it was, for ſuch as pretended to be guided by the ſame Spirit the Scripture was written, to publiſh ſo many Lies as had been done to the Parliament*; which cauſing very great Debates amongſt thoſe pretendedly unerring Ones, for ſeveral Weeks together, which reflecting on *George Fox* and one *Ellis Hooks*, the Orderers of thoſe Matters,

See the ſaid Account, p. 7.

Matters, an *Ancient Quaker*, and zealous for *George Fox*, told them, *That he being the firſt Promoter and Manager of Friends Sufferings, they ought not to be taken out of his Hand*, contrary to the Opinion of *John Penyman* and others, ſenſible of his Inſufficiency; whereupon *Gilbert Laytie* and *Gerrard Roberts*, with one *Amor Stoddert*, three principal leading *Quakers*, and great Admirers of *Fox*, kept him ſtill in the ſaid Imployment, to the great diſſatisfaction of others; amongſt whom this our Friend *John Penyman*, who ſeeing *George Fox*'s Honour and Will might be prefer'd before them, in a Matter they had been at ſo much pains to rectifie, broke forth into theſe Words, *I have not forſaken my Kindred, my Acquaintance, and the Glory of this World, for Truth and Righteouſneſs ſake, to come and uphold Iniquity amongſt our ſelves*; and ſo departed, intending never to go more amongſt ſuch Hypocritical Pretenders, and horrid Apoſtates, as he had found them.

Which Ancient Quaker I doubt, was thee George Whitehead, *the better to obtain thy aſſumed aſcendemcy over us, under* Fox's *Patronage, as the Wheel within the Wheel, that ever guided all our Misfortunes, as hath been found by Experience; ſince as* Fox *of himſelf was a moſt inſignificant (though well-meaning) Tool, I doubt not, but he might have been reclaimed from his Errors, by that Chriſtian means thoſe our Friends uſed for that end, hadſt not thou*, George, *ſtrengthned him therein, by thy officious Defences, under pretence, that thou couldſt defend his Cauſe better than he himſelf could, as afore-notified; for which, the Time is near*, George, *when thou muſt anſwer to thy ſorrow, I doubt not, unleſs prevented by thy ſpeedy and publick Repentance.*

But being upon account of his Riches and Honeſty prevail'd with, by his Friend *John Oſgood*, ſtill to continue their Aſſemblies, in hopes of their Amendment, through his religious Influence; he, inſtead thereof, ſaw a great many more ſuch like Practices, which adding Affliction to his greatly afflicted Soul, cauſed him, with *John Oſgood* and ſome others, again to retire into the Woods near *Hangers-Green*, about three or four Miles from *London*, and there lament and bemoan thoſe our Leaders ſad Degeneration and Apoſtacy, in giving up their Underſtandings and Judgment to *George Fox*, not only in thoſe outward Concerns, but alſo in thoſe that

than were more Spiritual and Supernatural, which they are ſtill ſo far from being reclaimed from, as that they own and juſtifie themſelves therein, in *p.* 3, *&c.* of their *Epiſtle of Caution*, printed *Anno* 1681. compared with their *Anſwer to that Charge*, printed the Year after; notwithſtanding all which, this their Chriſtian Monitor (on whom they had begun to have an evil Eye before) being loth to wholly forſake them, in *December Anno* 1669. went to their Meeting in *White-Hart-Court*, where, after one of their Preachers had done, (he ſtanding upon a Form) had preſently his Breath and Senſes taken from him for about half an Hour; as he had alſo the Day after at *Weſtminſter* Meeting-Houſe; from whence he the next Day went to that of *Wheeler-Street*, wherein he had a great Pain all the while *Jaſper Batt* was preaching, which ceaſed as he had done ſpeaking. By the firſt of which Signs, as the malignity of the *Foxonian* Spirit they had let in for their Teacher was notably denoted, ſo the latter was a ſorrowful Omen of the Sufferings he ſhould meet with at their Hands, for his Chriſtian Teſtimony againſt his Uſurpations, as appeared by the Sequel.

Account, *p.* 11, 12.

For being about this Time at a *Monday* Meeting at *Devonſhire* Houſe, whilſt *George Fox* was ſpeaking, he was forc'd to utter theſe Words,

I am to proclaim the Day of the Lord, which is come to gather the Outcaſts, and to cleanſe the Camp of Evil-Doers.

Which *George Fox* owned to be the Word of the Lord; not then ſuſpecting, but that he own'd him and his Fellow-Preachers to be Miniſters of Chriſt. Though, as this our Friend *Penyman* had then ground to ſuſpect the contrary, ſo he had a ſtrong perſwaſion, that he ſhould in a little Time be made to Speak or Act ſomething, which ſhould cauſe the *Quakers* in general, to riſe up as one Man againſt him; and as he believed, ſo it came to paſs, and that in an extraordinary and wonderful manner, upon the following Occaſion.

14.

One

One *John Bolton* bringing him a Paper, entitled, *A Declaration from the People of God called* Quakers, deſiring him to go along with him to the then Mayor with it; but he finding thoſe Words therein, *That we have always paid our Taxes and Aſſeſſments, and other Dues and Duties, more than any People, according to our Abilities,* was much diſſatisfied with it, and told the ſaid *John Bolton, He knew it was not true, there being ſeveral Taxes which* J. B. *himſelf, with divers others, refuſed to pay; for which cauſe he could neither own or conſent to that Paper, or ſtep one ſtep with it.* Which being told *George Fox*, as he ſuppoſed, he (with another Perſon unknown to him, who had ſpoke againſt him, and that Clauſe in particular, in their *Devonſhire* Meeting-Houſe) was ſent for to *George Fox* at the Houſe of *Edward Man* without *Biſhopſgate*; where hearing *George Fox*, and others, diſcourſing about paying of Taxes, *&c.* when they had done, he told them, *He had ſomething to lay before them, which had ſometime been the ſerious Exerciſe of his Mind, which was this;*

I being, ſaith he, *to ſend out a Man to ſerve in the Train'd Bands, refuſed, becauſe you diſowned thoſe that did, and yet paid the Tax of the Royal Aid, and that of carrying on the War againſt the* Dutch; *and thoſe I did pay, for you allowed and owned they ought to be paid; and I looking upon it, that this various practice was not agreeable with Truth, ſince it ſeem'd more juſtifiable to me, to pay towards the Train'd Bands to prevent the then endanger'd Invaſion of the* Dutch, *than thoſe Taxes you allowed of, in as much as Defenſive Wars are more allowable than Offenſive.* To which *George Fox* reply'd,

That the Son paid Taxes, and there is a State above Taxes, and if I ſhould declare all I know concerning Taxes, you could not bear it; with more ſuch lofty Nothings to the ſame purpoſe.

Thus early did our Fox *begin his Error, and the Impoſition thereof on others in this reſpect, into which he ſeems frighted at the King's Reſtoration; wherein, as this* J. P. *and others followed him through an implicite Bigotry, they, on the diſcovery of its Inconſiſtency with his other Injunction, ſoon found cauſe to repent of it, as a Warning to others againſt it; though our* Foxonians *are ſuch Fools as ſtill to perſiſt in it, how ridiculous ſoever in its own Nature, or pernicious in its Conſequence.*

All which, as it was no ſatisfactory Anſwer to the Argument afore-mentioned, ſo it was very far from ſatisfying this our judicious Friend *John Penyman*; whereby though *George Fox* and *George Whitehead* were confirm'd in their late created Jealouſie, *That he did not like of their Doings*, yet as he was one of no ſmall Figure in the World, with reſpect to his Riches and Honeſty, they held their itching Hands off him for the preſent, though it was not long before they and their Agents perſecuted him to purpoſe with their venomous Tongues, as an Introduction to their enſuing Abuſe of his Perſon, as will appear by what follows.

For *George Fox* and *George Whitehead* having put forth another Paper on the 11*th* of *April*, entitled, *A Teſtimony from the People called* Quakers, wherein they villifying Major *Cobbet* and Mr. *Bunyon*, a Baptiſt Miniſter, in calling the one *Cobbet the Taylor*, and the other *Bunyon the Tinker*, with the like Reproaches to others; and the ſaid Paper being put into the Hands of one *Henry Stout*, to carry to the then Lord Mayor of *London*, in order to prepoſſeſs him againſt what thoſe Authors alledged againſt the Errors of the *Quakers*; this our Friend getting a ſight of it at the *Exchange*, as *Stout* paſſed along with it, ſhewed his juſt diſlike of the ſame; upon which *John Oſgood*, with the ſaid *Henry Stout*, perſwaded him to go with it to *George Fox* and *George Whitehead*, then at *Edward Man*'s without *Biſhopſgate*, and deſire them to ſtop and ſuppreſs it, with relation to thoſe ſcandalous Abuſes in it, before it went further to our Defamation: Inſtead of which, *George Whitehead* endeavoured to juſtifie it, by divers impertinent Allegations, in order to prevail on him to ſign it. To this our aggriev'd Friend juſtly replying, *That it was below the Nobility of Truth to give ſcurrilous Language, or reproach any about the Meanneſs of their Trades or Employments, as that Paper did*; *George Whitehead* took him up with great ſharpneſs, in ſaying, *He ſhould not exalt himſelf over Friends*; which adding Affliction to this their Chriſtian Monitor's afore afflicted Soul, in a Senſe

Senſe of their ſad Depravity, he plainly told him, *That as Truth was his Teſtimony, he could ſooner ceaſe to be, than ſubſcribe it,* and ſo departed with a ſad and heavy Heart, begging and crying to the Lord, *That he would roul him in Infamy to his Grave, rather than ever ſuch Things ſhould come forth in his Name.* After which, being livingly concerned to deliver divers Prophetick Teſtimonies of their Downfal, in our Publick Mix'd Meetings; one having a Senſe of the Greatneſs of his Exerciſe, on Account of thoſe our Leaders Apoſtacy (againſt whom he teſtified, which he foreſaw would center in Tyranny) was made to come to his Houſe and tell him, *That he had that to paſs thorough, Fire and Faggot would be little to him in compariſon of*; as he in *p.* 14. of his *Several Tracts*, declared he had found by Experience; as will be further manifeſt on the following occaſion.

He being on the 28*th* of the 5*th* Month, called *July* 1670, required of the Lord, to pack up all the printed Books he had (amongſt which were divers Volumes of our *Quakers* Writings) and carry them to one Mr. *Bates* of *Cornhill*; it was ſo ordered, that as he was going through the *Exchange* in his way, he was to ſit down and reſt him, and order the Porters that carried the two Baggs of Books to reſt them; one of which Baggs being fill'd (eſpecially towards the Top) with old News-Books, ſo as that he ſaw no other therein, he deſired one of the Porters to bring him a Candle; againſt which time, he having taken out two or three Waſt-Papers, orders the Porter to pour out the Books about the Middle of the *Exchange*, (there being then no Monument there) when having put Fire to the Papers in his Hand, with two or three of the News-Books, a Man that was ſweeping the *Exchange* was ordered by ſome there to put it out, as he did accordingly, before there was to his apprehenſion a Quarter of a Sheet burnt; upon which, as it was imagin'd by the *Quakers*, that he would have burnt all the Books in both Baggs (as well as their *Quaker* Books) amongſt

which was the *Bible*, directly contrary to his declared Intentions by Word and Writing, they not only procured his bodily Impriſonment, but alſo diſowned him, as *one led by the Devil into that wicked and mad Action*, as they called it, *for which he might come down, come down, ſince* Lucifer *might fall, might fall; the Mouth of the Lord had ſpoken it by his Servant* George Whitehead; with more to this purpoſe. Upon the reading whereof, as he burſt forth into a violent Paſſion of Tears for their ſakes that wrote it; ſo as ſoon as he could ſpeak to the *Quakers* that brought him it, he ſaid, *Is it not enough for you to have repreſented me to be diſtracted, but you muſt alſo accuſe my Lord to be a Devil? It had been better for you that you had never been born, whoever had a Hand, or were concerned in this Paper*; in a deep Senſe of their Blaſphemy; wherein as he was concerned more than ever to cry out againſt their moſt deplorable Apoſtacy in our Publick Aſſemblies, &c. as a Warning to others; ſo in defence of their perſiſtance in it, as one publickly oppoſed him for an unclean and naſty Spirit, another fell on to thruſt him, another to puſh him, another to pull him, another to punch him, and others to ſtigmatize and abuſe him, in calling him, *A Companion with Ranters and Whoremongers, a Blaſphemer, a Madman, Craiz'd, Crack-brain'd, Devil's Drudge, Devil's Agent, Devil driven, abſolutely diſtracted, as he uſed to be when the Weather was hot*; with abundance more ſuch vile Aſperſions, as the natural Effects of their venomous Malignity; whereby, as the Sufferings they inflicted on his long bowed down Soul had been found worſe to him than Fire and Faggot, as had been foretold him, ſo he found himſelf concern'd to commemorate the ſame in bloody Characters in the *Account of his Life*, as a pepetual Monument of their *Worſe than* Turkiſh *Tyranny*, in further proof of this my Charge againſt them. All which being occaſioned by their ſuperſtitious Exaltation of their Apoſtle *Fox*'s Impertinences for Divine Verities, under the frightful Outcry of, *Ah! How dare you ſay,*

George

26, 27, 28, 32, 33, 41, 51, 53, 84, 95, 112, 132, 243, 153, 160, 185, 217, 230, 232, 265. *Compared with his Epiſtle for the Higheſt Profeſſors, p. 6, &c. Quakers Contradictions, p. 11. Several Tracts, p. 14, 19, 2d Part, p. 2, 3. together with* Thomas Elwood's *Antidote againſt* Rogers's *Injection, p. 57, &c.*

George Fox *hath taken upon him to give forth his Directions, &c. when ſo many are living Witneſſes, that thoſe Directions have proceeded from the Spirit of God through him?* So they have been ſo far from repenting of their barbarous Treatment of this their worthy Monitor, as that they perſiſt in the like to others, as appears by their Antichriſtian Dealings toward our ſincere and truly conſcientious Friend *Richard Ranſam*, of *Norwich* Quarter Meeting, in order to his Ruin in Soul and Body, under pretence of preſerving him; which not being hitherto publiſhed in Print, as the other is, I ſhall exhibit an Account of the Occaſion of it, and how they came to be baulk'd therein, as given me by the ſaid *Richard Ranſam* himſelf, amongſt others of their Brotherhood, as follows,

The ſaid *Richard Ranſam* being diſpoſed by the Lord (as he firmly believed) to viſit Friends in *London*, in or about the Year 1700; when he came to *Barnet* had a more than ordinary Concern on his Spirit, with relation to the Weight of his Service when he came there, which was made known to him to be by way of Teſtimony againſt our Leaders Officiouſneſs in uſurping God's Prerogative, by joyning with the World, in chuſing us Law-makers in their own Wills, according to their ſeveral ſeeming outward Intereſts, without his Divine Direction; together with their offering their deviſed Affirmation to be enacted as a ſtanding ſtinted Form, to be tendered to us in all Caſes wherein we might be called to give Evidence in Courts of Judicature, *&c.* contrary to the Rules of Truth, and their own ancient Sentiments. The firſt of which Tranſactions, as they have often been forewarn'd of, in a more private way, by Word and Writing amongſt our ſelves, to no effect, he was concerned to reprehend them after a more publick one, in their mix'd Meetings of Worſhip, for their future Inſtruction; through which they were ſo greatly enrag'd at him, as that inſtead of repenting of either, they firſt dealt with him in their Meetings of Diſcipline for *his thus*

See G. F. jun. *Collection. Together with* Edward Burrow's. *Compared with* James Naylor's *Works.*

breaking out againſt, publickly defaming of, and ſmiting at, not only Friends, but their Miniſtring Brethren alſo, as Perſons giving way to the Spirit of the World, in creeping to Great Men, and going down to Egypt *for Help, in baulking the Teſtimony our ancient Friends ſuffered for,* with more to this purpoſe; in order to make him Condemn himſelf as publickly as he had expoſed them: Which not obtaining the effect they aim'd at in his Conformity *(through his not being to leſſen any Thing of what he had delivered,* as he told them) they proceeded to deal with him after a more publick way, for his preſumptuous Affront of them, in order to his final Excluon, by a long Letter they ſent to *York* Yearly Meeting againſt him; wherein, after they had (under pretence of Love to the bleſſed Truth, and great Tenderneſs towards him) adviſed their Agent *John Taylor,* and the reſt of Friends in *York,* to admoniſh him *to return home, and preach no more in his unreconciled State; ſince (inſtead of giving them ſatisfaction concerning his ſaid diſorderly and dangerouſly breaking out againſt them) he declared, He could leſſen nothing of what he had declared or publiſhed amongſt them:* They deſired in the ſame *Dear Love and Tenderneſs, That if any Woman Friend or Friends, from* London *or* Eſſex, *travelled with him, they might in like manner admoniſh them to return home alſo, it being contrary to their Advice that they went with him;* with more to this purpoſe.

Like the Crocadiles Tears when they are about to devour us.

Their horrid Impoſition and Hypocriſy wherein, though I juſtly detected in a Letter I ſent them in anſwer to this of theirs he gave me, beyond their attempts to defend themſelves; yet, as their deſign to make him bend to their Wills, in condemning himſelf for doing what he believed was his Duty, or exclude him out of their Communion, in order to his inward and outward Deſtruction if poſſible, appeared immoveable; they never left pelting him with their Spiritual Thunderbolts, under the denomination of Brotherly Love, Friendly Admonition, and true Chriſtian Tenderneſs, as their manner is, till they had made him give *Norwich*

wich Meeting ſomething like what they aim'd at, though it was not it, (no more than *J. W.*'s and *J. S.*'s was) as appeared by the Contents of it, as follow, *verbatim.*

Dear Friends and Brethren, to whoſe Hands theſe may come.

WHereas I have been made ſenſible, that many have taken Offence at ſomething I have offered in Meetings in way of Teſtimony, I am ſorrowful that any Thing I have ſaid ſhould be an Offence to any faithful Friend, and do truly deſire, that if it hath ſo happen'd that ſuch Friends would paſs it by; and I do hope, that for the Time to come, I ſhall do nothing to grieve my Brethren, whoſe Unity I tenderly deſire to be preſerv'd in.

At a Meeting in *Norwich* the 2*d* of the 3*d* Month, 1701. Richard Ranſam.

This is a true Copy of what was delivered by Richard Ranſam *at the aforeſaid Meeting, in a tender frame of Spirit, as Witneſs our Hands*

John Cade, John Gurney, Samuel Drake,
John Hunt, John Fenn, Stephen Armis,
John Manning, John Middleton, James Turner,
John Fiddeman.

Now as this was what our ſaid oppreſſed Friend found freedom to ſignifie for Peace-ſake, as well as to ſecure his publick Teſtimony and Perſon amongſt us unmoleſted, as he told me; ſo though it ſatisfied *Norwich* Friends, (as it would have all others amongſt us, were they really ſo far from impoſing on our Conſciences as that they rejoyce when they find any ſo tender as to ſtart at any Thing they have not a Senſe of the Service of, according to their Friend *Penington*'s * Pretenſions) yet was it far from ſatisfying his perſecuting Adverſaries of the Second Days Meeting at *London*, &c.

* *See p. 86. of his Authority and Government which Chriſt excluded, at the end of his Examination of Grounds and Cauſes,*

(notwithſtanding their pretended Dear Love, Good Will and Chriſtian Tenderneſs towards him) as appeared by their Minute in Anſwer to it, communicated to *John Fiddeman* by their Agents *Bowater* and *Langhorne*, in an Inclos'd, directed and compoſed, as follows,

London, 23*d* of the 4*th* Month, 1701.

Dear Friend John Fiddeman,

Behold what Dear and endeared Love, Tenderneſs, Peaceableneſs and Charity thoſe our Apoſtates ſtuff their Papers with, to cover their Malice, Cruelty, Diſturbance and Tyranny towards us, upon our conſcientious Nonconformity!

AFter Salutation of our endeared Love to thee and Friends, we have, by order of our Second Days Meeting, ſent the Minute of the ſaid Meeting, in relation to Richard Ranſam, *which thou art deſired to communicate to Friends of* Norwich *concern'd. This being what's needful from thy loving Friends,*

John Bowater,
Robert Langhorne.

16*th* of the 4*th* Month, 1701.

A Paper of Richard Ranſam's *received, which this Meeting doth not eſteem ſatisfactory to them; although Friends* tenderly *deſire his Reconciliation in the* peaceable *Spirit of Chriſt, and that he manifeſts it accordingly in Charity and* peaceable *Converſation herein.*

Thus though this our poor oppreſſed and truly conſcientious Friend ſtoop'd as near them as poſſibly he could with a ſafe Conſcience, in giving them that Satisfaction *Norwich* Friends were content with, and they could in reaſon deſire; yet as he could not ruin his Soul eternally, by condemning the Teſtimony, they confeſs he told them, *He could leſſen nothing of, through his firm belief of its being what God had given him to bear amongſt them*; thoſe Mealy-mouth'd, Soul-murthering Miſcreants of the Second Days Meeting, were far from being ſatisfied therewith, who aim'd at nothing leſs than his eternal Deſtruction, by his forc'd Conformity through their Church Tyranny, under pretence of preſerving him, had not *Norwich* Friends

Friends prevented, in a Senſe of his Sincerity, (as our truly worthy Friend *John Fiddeman* informed me) to their no ſmall Diſconſolation. Through which perſecuting Diſpoſure, as thoſe our pretended Perfectioniſts have exceeded the Sins of the Wicked in the Eye of the Almighty, in turning him out of the Throne of our Conſciences, by enthroning themſelves therein, to the unexpreſſible Affliction of many ſincere Souls amongſt us, who have been concerned to cry out againſt their Apoſtacy and Cruelty: 'Tis the leſs wonder to me, that one *Nicholas Comben* ſhould (according to the Precedent of the Man at *Jeruſalem* before its Deſtruction) after a moſt ſurprizing rate be often made to cry out in their Publick Meetings, *A Wo to you Quakers! A Wo to you Quakers!* And the Widow *Whitrow* to ſtand Dumb every firſt Day, for a whole Year together, before them in Sackcloth and Aſhes; as a Sign that God would put all Fleſh to ſilence among them, who declared, *She could write a Volume of her Sufferings, by their falſe, lying and ſlanderous Tongues, which the Poiſon of Aſps had been under.* Through the venomous Malignity whereof, as they have often ſtruck our dear Friend *Ann Stead* off her Seat in a Swoon, according to her own Relation hereafter notified; ſo they have not only actually wounded to Death divers other conſcientious Ones amongſt us, but alſo murther'd Children unborn, by their Tyranny to their Parents, for their Nonconformity to their Innovations, of which I ſhall give the following Inſtances, in lieu of many others that might be mentioned.

A Drunkard, a Whoremonger, a Thief and a M---er being an honeſt Man to a perſecuting Quaker; ſince though thoſe be Sins of a high Nature againſt the Law of God, yet they chiefly affect the Bodies of Men, when as our Quakers Tyrannical Impoſitions upon Conſcience being Sins againſt the Holy Ghoſt, affect God himſelf, to the Damnation of Souls.

The firſt of which is the melancholy Caſe of our well known Friend *Thomas Stubbs* of *Horncaſtle* in this our County of *Lincoln*, who, for condeſcending to his Daughter's Marriage with one of the Worlds People, as they call them, contrary to their *Fox*'s Order in that Caſe provided, was ſo dreadfully rated by one *Aaron Atkinſon* and others of his Fellow-Preachers, for this his pretended moſt heinous Tranſgreſſion, as that they firſt wounded his cauſeleſly oppreſſed Soul, and then finally broke

broke his Heart, whereby his ſaid Daughter became a Fatherleſs Child, and his dear Wife a moſt diſtreſſed Widow, whom we are forced to relieve by our general Collections, to the high Infamy of thoſe our *Foxonian* Impoſers, and further Evidence of their *Worſe than* Turkiſh *Tyranny*, according to this my Charge againſt them; as an additional proof whereof

See their Friend A. D.*'s Teſtimony, as cited in* Fr. Bugg*'s Pilgrims Progreſs*, &c.

(To paſs by thoſe ſeveral Inſtances of this Nature *Fr. Bugg* mentions in his Books againſt them, as what hath rendered them worſe than *Jeſuits*, and made them juſtly odious, by ſome of their own Friends Confeſſions.)

Their moſt deplorable Abuſe of our Friend *Benjamen Fowler*, of *Lus* in *Suſſex*, being lately declared to me by one of their Brotherhood, is not to be paſs'd over in ſilence; who being diſpoſed to take a young Woman in Marriage, who was his Firſt Couſen, according to the Holy Ancients Precedents, was (upon notice of his Mind therein) violently oppoſed by our Preachers, *&c.* in his Proceedings, on account of *George Fox*'s Order againſt them; whereby, as they found it impoſſible to Conſummate their righteous Intentions, in taking each other in that Holy Ordinance, according to the Method practiſed amongſt us, and eſteeming themſelves Man and Wife in the Lord (being loth to go to a Prieſt, the Woman being a Preacher) they finally took liberty to marry themſelves, by a ſolemn Contract in private, without their *Quaker* Friends Allowance; whereupon the Woman becoming with Child, ſhe nevertheleſs continued a Preacher amongſt us, till near the Time of her Delivery; when being ſtill deſirous to avoid Reflections as much as poſſible, by their being outwardly unjoyned according to our *Quaker* Method, both ſhe and her Husband preſſed moſt earneſtly for their admittance to take each other as Man and Wife before them; which thoſe our *Phariſaically* Holy Ones ſtill continuing to refuſe moſt immoveably, according to the Doctrine of their Orders Promoters, they at length found freedom to

confirm

confirm their private Marriage before a Miniſter of the Church of *England*, rather than diſhonour their Profeſſion in being outwardly unmarried at all; which though they were alſo provoked to by the *Quakers* Outcries, *Get you to a Prieſt, get you to a Prieſt, get you gone to a Prieſt, if you will be married, ſince you ſhall never be married amongſt us*; yet when they had ſo done according to their Directions, they never left harraſſing them by their pretended tender Church Cenſures, (to make them Condemn themſelves againſt their Conſciences for their pretended Tranſgreſſion) till they broke the poor young Woman's Heart, and brought her diſtreſſed Husband into an irrecoverable Conſumption, whereby they both periſhed as Victims of their *Worſe than* Turkiſh *Tyranny*; who, though they pretend themſelves to be the *only Meek, Innocent and Harmleſs Ones, that would not hurt a Worm*, are really *the moſt Impoſing, Conſcience-forcing, Soul-murthering, tormenting Tyrants, that ever the Sun ſhone on.*

See Pen's *Anſwer to* Muggleton.

Wherefore, if they be Friends to *Rome* and not to *England*, who perſecute for Religion and Conſcience, under any pretence whatſoever, as our *Quakers* themſelves have confeſſed;

See their Defence againſt the Norfolk *Clergy*, p. 16, &c.

Then ſince thoſe our depraved Ones have ſhown themſelves Friends to *Rome* and not to *England*, by thoſe their worſe than *Romiſh* Cruelties, who pretend to be fartheſt from them; they have juſt cauſe to fear, that as all the Blood ſhed from righteous *Abel* unto that of *Zacharias*, whom the depraved *Iſraelites* ſlew between the Temple and the Altar, was required of that Generation that murthered our bleſſed Saviour, all ſhed from the Time of his Apoſtles, by the Scarlet-coloured Whore of *Rome*, &c. to this our murthered Friends of *Luis* in *Suſſex*, will be required of them, and their depraved Collegues who were the cauſe of it, by their unwearied Impoſition of their Antichriſtian Innovations; from which, as I heartily pray, ſo I doubt not, but that the great God in whom we truſt will in his own due Time deliver us, as he hath

hath, (by the Mouths of their perſecuted Monitors, his moſt faithful Servants) more than once foretold us. In the mean while muſt tell them,

That though thoſe be bad enough, yet are they not all the Inſtances I have to alledge in proof of their Cruelty, ſince as thoſe only relate to ſuch as are generally grown up in this World, to the State of Men and Women, I muſt, according to my promiſe, in the next place remind them of ſuch Innocents as they have murthered before they were born into it, through their moſt inhuman Barbarities to their oppreſſed Parents. In order whereto

The Caſe of our Friend *Jane Baily* of *Gloceſter*, as ſhe herſelf gave it me on the 22*d* of *April Anno* 1714, is a pregnant Inſtance.

Who being livingly concern'd to ſpeak a few Words in their Meeting at *Gloceſter*, by the Power of God, as ſhe inform'd me, one *William Manington*, with one *Henry Ingley*, and *John Cox*, amongſt other of their barren Collegues, being uneaſie with any thing of Divine Life in whomſoever it appeared, declared their Diſunity with her Chriſtian Teſtimony; which ſhe notwithſtanding, at Times, being conſcientiouſly concern'd to deliver in their ſaid Meeting, by way of Admonition, *&c.* againſt their Depravity, *William Manington*, with one *Edward Humphreys*, drew her out of the ſame by force, in the Life-time of her Husband; who dying ſoon after, and owing a certain Sum of Money to one *Charles Cook*, which this his poor Widow being not able to pay ſo ſoon as the ſaid *Charles Cook* deſired, thoſe her Adverſaries abovemention'd, put upon him to preſs her to get one bound with her for the Payment thereof within three Months after her Husband's Deceaſe, and take a Counter-Bond of her for his Security; which ſhe giving him accordingly, with deſign to diſcharge the ſame when due, by Sale of the Effects her Husband left her, they never left harraſſing her ſaid Bondſman, till they had prevail'd on him to ſue his Counter-Bond before it was due,

as

as he did accordingly; which driving her away from her five ſmall Children and Native Country, to ſeek her Bread where ſhe could find it, for want of Ability to anſwer her Proſecutor on ſuch an unexpected Surprizal, they as falſly as wickedly thereupon reported, *She was run away with another Woman's Husband*, as a cover for their own Cruelty, and Obſtruction of others Chriſtian Charity towards her, in order to Starve her, as ſhe had ground to believe, from their ſuperior Barbarities previouſly acted againſt her of a Spiritual Nature; wherein they not only declared their diſunion with her Chriſtian Teſtimony againſt their Corruptions, as afore-notified, to expoſe her to thoſe ruinous Conſequents that too often attend their Excluſions; but alſo run on ſo far in their *Phariſaical* Fury againſt her, as to declare, *That as thoſe they bound on Earth, were moſt certainly bound in Heaven to all Eternity*, ſo they, by virtue of this their Authority, affirmed, *They bound her, in order to her delivery to Satan, to be by him tormented to all perpetuity, for her preſumption.*

Through the Terror of which Sentence, the Enemy of her true Happineſs ſuggeſting to her poor bowed down Spirit, That *ſhe was irretrievably chained down in a State of Damnation*, though ſhe knew no juſt Cauſe ſhe had given for it; the Imagination thereof not only made her Miſcarry of the Child her Husband left her with, to the Deſtruction of her innocent unborn Infant, (as they had ſerved one *Sarah Perrin* before her) but alſo full ſeven Years made her lead a Life worſe than Death, by bowing down her cauſeleſly oppreſſed Soul near to Deſpair, under the dreadful Conſequence of their moſt uncharitable Sentence; thro' which ſhe had in all likelihood everlaſtingly periſhed, had not her bountiful Creator, in his great Mercy (for his Son Jeſus ſake, in whom ſhe truſted) miraculouſly redeemed her from her Fear, by audably ſaying, as ſhe wander'd by *St. Martins* in *Newgate-Street*, *That the* Quakers *Unity is out of the Bonds of Peace with me, ſaith the Lord*; whereby,

by, as she was instantaniously made to leap up for Joy of Heart in the Street, she thereupon found immediate Redemption from those Chains of Darkness they had, through her implicite Bigotry, insolently assumed Confidence to bind her in. In a deep Sense of which happy Deliverance, as she desires to bless and magnifie her most high and holy Redeemer, whilst she hath a Being, so I have no cause to question, but such innocent Souls as she shall sing his Praises in the Land of the Living, when those unwearied Persecutors shall mourn and weep, through a sorrowful Sense of their own Confinement in those Chains of Darkness they pretended to bind her, if not prevented by their speedy Repentance, which they give us but small cause to hope for; since, besides those their Cruelties chiefly of a Spiritual Nature, which as thus executed upon us by our pretended Friends, (in order to our Spiritual and Temporal Ruin) under pretence of God's Honour and our Preservation, are much harder to be born with, than the bodily Torture of our professed Enemies, according to the Royal *Psalmist*'s Observation, and our suffering Brethrens declared Experience, in proof of this my Charge against them; yet would not I have any think, that those our Spiritual Tyrants would not persecute us also outwardly as well as inwardly, worse than the *Turkish Sultan*, had they Power to their Will for it, since we may well conclude, That they would persecute our Persons worse than those vile Miscreants do, or ever did profess'd Christians, had they but *Turkish* Laws enacted in their favour, whilst they have inflicted such barbarous Cruelties upon us, as come not much short of them, before they are furnished with such, to support them; as I shall make appear by the ensuing Instances, as a small earnest of their further Aims as follow. In order whereto, *First*,

Psf. 55. 12, 13, 14.

Not to repeat their Inhumanities toward our ancient Friend and their Christian Monitor *Thomas Boyse* of *London*, heretofore noted on another occasion.

The

The Caſe of their greatly abuſed Friend *Robert Larrence*, late of *Harborough* in the County of *Northampton*, ſhall have the next place in my Catalogue of their perſecuting Cruelties; who as he was one that had an early Senſe of our Leaders growing Depravity, was as early concern'd to detect their Corruptions; upon which they (like thoſe *New-Englanders Iſaac Penington* ſpeaks of, who firſt impriſoned our ancient Friends, and then proceeded to Blood, to prevent their Chriſtian Teſtimonies againſt them) firſt fell on to reproach him in Private, and then to pull, puſh, pinch and otherways abuſe him in their Mix'd Meetings in Publick, to prevent, if poſſible, his Chriſtian Outcries againſt their Apoſtacy, as will more fully appear by the relation of their Barbarities towards him, as he gave it me in Writing, at my now Dwelling-Houſe, on the 19*th* of the 6*th* Month, 1711. in order to remind them of, for their better Inſtruction, where he declares as follows.

See p. 70. *of his Examination of Grounds and Cauſes, &c.*

'I being diſpoſed in my own Mind, as well as 'expreſly warn'd by our Friends called *Quakers*, 'to be at *Northampton* Quarter Meeting in *Anno* '1707, about a Difference between me and one '*Thomas Underwood* in thoſe Parts; when I came 'there, and after ſome time of Silence, addreſt 'my ſelf, to eaſe my Conſcience, in a ſhort Te'ſtimony for the Edification of the Auditors, the 'ſaid *Thomas Underwood* pull'd one *Samuel Wright* 'of *Wellingborough* by the Coat, to kneel down 'to Prayer, (according to their late deviſed Me'thod) in order to ſtop me, as he did accordingly; when *Wright* had done, I ſtood up again, 'and after I had ſpoke a few Words, *Edward Coo'per* of *Northampton*, with one *Benjamen Bradſhaw*, 'and others, cried, *Down with him, Down with* '*him*; upon which the ſaid *Edward Cooper*, with 'his Accomplices, laid hold on me, and pull'd me 'down the Gallery Stairs, with my Head fore'moſt, whereby they hurt me ſo againſt the Rail 'of the Stairs, as that I was forc'd to cry out,

'*Will*

'*Will ye Murther me? Will ye Murther me?* Where-
'upon one *Batlin*, an ancient *Quaker*, crying out,
'*Hey Day! I little thought to have ſeen the Devil*
'*dance at this rate in our* Northampton *Meeting-*
'*Houſe*, others aſſiſted me; ſo as that, amongſt
'other Damages occaſion'd by their Abuſe of me,
'one *Quakers* Coat was torn on his Back, and the
'Skirt thrown on the Floor; upon which, the
'Towns People hearing the Noiſe, cried, *The*
'Quakers *are Fighting*, *the* Quakers *are Fighting*,
'and came ruſhing in to my Aſſiſtance; where-
'upon they letting go their Hold of me, crying,
'*We ſhall have no Meeting here to Day*, I got li-
'berty to ſtand up again, and ſpoke ſeveral Hours
'to the Auditors great ſatisfaction, amongſt whom
'ſeveral *Quakers* would have ſtaid, but that the
'Malicious drew them out by force, to the great
'diſſatisfaction of the Sincere amongſt us.

'After I had done, and grew cool, I felt the
'ſad Effects of their Cruelty upon my bruiſed
'Body, through which I lay five Weeks in Bed
'helpleſs, under the Surgeon's Hands at *Harbo-*
'*rough*, to my great Damage in my outward Con-
'cerns, as well as unſpeakable Affliction; from
'which after the Lord my God had reſtored me
'in ſome meaſure, I having nothing but Love and
'Good-Will towards my cauſeleſs Perſecutors, of-
'fered Reconciliation to *George Warner* and *Daniel*
'*Cattel*, (two of the worſt of them) upon their
'acknowledgement of their hearty Sorrow for the
'Wrong they had done me; which they refuſing,
'I, as one hopeleſs of obtaining Right amongſt
'thoſe who had thus cauſeleſly wrong'd me, found
'myſelf concern'd to bind them over to *Northamp-*
'*ton* Aſſizes, in order to obtain Juſtice by Law,
'not knowing whether ever I ſhould perfectly re-
'cover my Health again; before which, they ha-
'ving a deſire to withdraw their Recognizance,
'for fear of their Lives if I died of my Bruiſes,
'which yet there appeared ſome Danger of, they
'got ſeveral Friends to requeſt me to ceaſe my
'Proſecution againſt them; which I at length

'conſented

'conſented to, upon their promiſe to pay the 'Charge I had been at, in binding them; (I, for 'Peace-ſake, paying the Surgeon Ten Shillings be-'yond their Deſerts or reaſonable Expectation) 'however being ſenſible, that Judgment was juſt-'ly due to them notwithſtanding, in a Church 'way for their great Abuſe of me, as a Warning 'to others, I deſired a Hearing of the Matter 'before divers Country Friends, that came to the 'Town where I dwelt from ſeveral Parts, for that 'purpoſe; but inſtead of admitting any ſuch 'Thing, after they were freed from the Danger 'of the Law, my Perſecutors cauſed the Meet-'ing-Houſe Doors to be lock'd up where they 'were to meet, which obliging the Country 'Friends to go to another private Room in our 'ſaid Town of *Harborough*, they ſent for my 'Perſecutors to come thither, in order to the Ex-'amination of their Cauſe againſt me; which they 'refuſing to do, I deſired the Friends to go to '*William Smith*'s Houſe, where one of my great-'eſt Oppoſers was, and requeſt him to let me have 'a Hearing there; who with ſome reluctancy re-'plying, *The Devil might come if he would*, (mean-'ing me whom they called ſo); my Oppoſers re-'fuſed them a Hearing when they came, under 'pretence, That as thoſe Country Friends came 'not by their Monthly Meetings Direction, ac-'cording to *George Fox*'s Order in that Caſe pro-'vided, they would not admit a Hearing of the 'Matter before them; to which they made an-'ſwer, *That ſince they would not admit them the* 'Hearing deſired, towards the ending the Difference 'betwixt us in Love, they would write four Papers for 'the ſatisfaction of Friends in the four Quarters of the 'Nation, to ſignifie, that as they found nothing to lay 'to my Charge, they deſired I might be lovingly re-'ceived by Friends in all Parts, where I might be con-'cerned to Travel in the Service of Truth; as they 'did accordingly. At which my Perſecutors were 'ſo highly enraged, as that they wrote to their 'Collegues in *London*, to oppoſe me there and

elſewhere, by ſending as many Papers againſt me, as the others had wrote in my favour; as they did accordingly, upon the lying Accuſation of one *Peter Poa*, that I had ſtoll'n a Mare I had honeſtly bought and paid for, without admitting me ſo much as a Hearing before them at my deſire, in order to my defence againſt his moſt horrid Abuſe of me. So far is Juſtice from being had from thoſe our pretended Saintiſh Friends, that are to judge the World, if they may be credited, as that an Examination is not to be obtained amongſt them in order to it, how much ſoever they pretend to it; which yet is not all the effects of their Enmity againſt me.

For not to notifie all the Abuſes I have met with in *England* and *Ireland*, through the means of their Circular Letters againſt me, I cannot well omit to relate thoſe I, in *Anno* 1711, received from the Hands of their depraved Collegues, at the Houſe of one *John Chantrey*, within the Liberties of *Boſton* in *Lincolnſhire*, where being declaring the Truth, to the Auditors great ſatisfaction, two *Spalding Quakers*, amongſt others, ſent by one *Robert Collier* (a certain dry Preacher of thoſe Parts) into the Room where I was, they, after divers other Abuſes (according to their Brother *Poa*'s Precedent) charged me with *being a Cheat, who had not only chang'd my Name, and threatned to fire Houſes, but had got a Man's Mare from him alſo felonioniouſly, for which the Owner was in purſuit of me, who was a Vagabond, and deſerved to be apprehended by an Officer, which would be ſuch a good Deed, as that they could find in their Hearts to ſeize me themſelves, in order to my legal Proſecution*; with much more to this purpoſe. All which, as I knew to be falſe in fact, and undeſerved of me, ſo I offered to prove the ſame before impartial Perſons in the preſence of my Accuſers, whenever they durſt face me for that end and purpoſe. In Teſtimony whereof I hereto ſet my Hand the 19*th* of the 6*th* Month 1711.

Teſte *Samuel Shaw*, *Robert Larrence*.
Henry Pickworth.

That

That the World may ſee ſomewhat of the Occaſion, as well as more of the Effects of their unchriſtian Treatment of this their Chriſtian Monitor, as he himſelf gave me an Account of it ſome few Weeks after the foregoing Relation, 'tis neceſſary to acquaint them, That one *Thomas Underwood*, a noted dry Preacher of *Farnton*, being informed of *Larrence*'s diſpoſure to dwell at *Harborough*, where he commonly exerciſed his Gift of Preaching, and fearing the Luſtre of *Larrence*'s fam'd Teſtimony would eclipſe his dry Harangues, gladly made uſe of one *John King*'s Whiſperings againſt him, (as not being right in their Unity) the better to carry on his envious Deſigns of his Extirpation, for oppoſing their Truth, as they call it; which *Larrence* having ſome Notice of, went to this *Underwood*'s late one Evening, to know what he had to charge him with, by bringing forth his Accuſer, whilſt he was there to defend himſelf; which though he (according to our depraved *Quakers* uſual Method) was far from doing, under pretence of his being under Obligation by promiſe to the contrary, yet he ſtuck not to make uſe of his obſcure Author's Aſperſions, to carry on his above-mentioned Deſigns againſt *Larrence*, in order to his Spiritual and Temporal Ruin. In purſuance of which unrighteous purpoſe,

Inſtead of manifeſting that Chriſtian Charity, they above all others pretend to, in permitting *Larrence* to lodge at his Houſe that Night, he moſt inhumanly turn'd him out of it about the middle of the ſame, whereby he might have periſhed in the Dark, had not a poor Woman (who happen'd to be up at the end of the Town) unexpectedly entertained him.

Upon which one *Humphrey Woolrich*, another *Quaker* Preacher of the honeſter ſort, happening to come that way, *Robert Larrence* deſired to have a Hearing of the Matter before him, to end the Difference in a friendly way, that true Love, if poſſible, might be conſerv'd betwixt them; to whom on Examination, *Underwood* appearing the Aggreſſor,

Humphrey told him, *He might confess he had done* Larrence *Wrong*; to which he hypocritically answering, *That if he had, he was sorry for it*; *Humphrey* told him, *He might drop his Iff's, and confess he had done the Wrong*; which he was so far from, as that he resolutely persisted in his inveterate Enmity against *Larrence*, without the least sign of Remorse, as appears by the following Effects of it.

For he and his Associates being encouraged in their persecuting Designs against *Larrence*, by the scandalous Precedent of their *Northampton* Friends afore-mentioned, lock'd up their Meeting-House Doors at *Harborough*, to prevent any Meeting there, rather than *Larrence* should preach; which he notwithstanding esteeming himself conscientiously concern'd to do, as he told me, ordered one of his Servants to lift the Grave-Yard Door off the Hooks, that he might ease his Mind there to the numerous Auditors that came flocking to hear him, as he did accordingly; which *William Smith*, a drunken *Quaker* Woolcomber (one of *Underwood*'s Abettors) hearing of, said to his persecuting Comrades, *What think ye, Friends? The Devil is got into our Grave-Yard, and is preaching to the People, notwithstanding our precautions.*

Another time, *Robert Larrence* seeing the Meeting-House Doors open, went in, and finding this their drunken Brother *Smith* sitting there with one other Friend; he, as soon as he saw *Larrence*, cries out, *What comest thou hither for? Why dost thou not go to the Hellish Crew of* Presbyterians, *&c. rather than thus trouble us?* Upon which others coming in, *Smith* rises up, and tells them, *Friends, the Devil is come hither to Day, wherefore we shall have no Meeting*; and then goes forth and draws the rest with him, and forthwith locks the Door with *Larrence* within, and hires one *John Irons* to hold the Bolt of the other Door within side, to keep him from opening it to let the Towns People in; and after some time, enters himself again, and looks *Larrence* in the Face, and cries, *Now thou Devil, preach to the Post if thou wilt, for we shall all leave thee*; upon which the Towns People coming up, brought

brought Gavelicks to break the Door, and call'd for Ladders to pull down the Houſe, ſaying, *They had like to have murthered him at* Northampton, *will they murther him here?* Through the Terror of whoſe Menaces, *Irons* at length drew his Bolt, and let them all in; which his *Quaker* Adverſaries hearing of, cried one to another, *Friends, what think ye?* Irons *has opened the Door, and let the People in, and the Devil is preaching to them.*

Note, They had been at a *Yorkſhire* Oſtler before (who had murthered a Man) for to be their Door-keeper, to keep this their Chriſtan Monitor from amongſt them, ſaying, *We make choice of thee, as the only fit Man for this Service, hearing thou art a rough Fellow*; which he, as bad as he was, refuſed notwithſtanding, through a Senſe that it was *a Fighting againſt God*, as he afterwards declared, to their no ſmall diſconſolation,

Thus all their Devices of this Nature not effecting their envious Ends to purpoſe, they at length fell to the *Romiſh* Practice, in ſeeking to the Secular Power for their Help to ſilence him; in order whereto, their officious Agent *Smith*, amongſt others, went to Juſtice *Beamon* for a Warrant, to take him by force, and carry him to Goal without Bail or Mainprize, if he came again to their Meeting-Houſe, whether he preach'd or no; which they ſhowing him at his own Dwelling-Houſe, in evidence of their deſigned Execution of it, if he conform'd not to their Impoſitions; he, after a moſt juſt denunciation of God's Vengeance againſt them, for their repeated Cruelties of all ſorts, (according to our Lord's Rule in *Mat.* x. 23.) found freedom to withdraw himſelf from the Aſſemblies of thoſe that had thus unrighteouſly rejected him, till the Lord ſhould be pleaſed to recommiſſionate him to viſit them. In the mean while, as they had ruined him in his outward Eſtate at leaſt, by thoſe their continued Barbarities, he, in a Senſe of the concealed Wickedneſs of many of them, thought himſelf obliged to give publick Notice of their Abominations, by proclaiming at a pub-

lick Market-Croſs in *Yorkſhire*, That *ſome of them were Rogues, ſome Whores, ſome Theives,* and ſo on to the end of the Chapter, that all might be aware of ſuch ſelf-condemn'd Hypocrites, and perſecuting Apoſtates, as he had found them; with which I conclude this Tragical Inſtance of his great Sufferings, by thoſe his pretended Friends, and proceed to give account of another of the ſame Nature, more full to our purpoſe. In order whereto

To paſs by ſeveral other Evidences of their Cruelty of this kind, I have in Print by me to produce on occaſion; the next I muſt remind them of, is the ſorrowful Caſe of their long oppreſs'd, and moſt barbarouſly abuſed Friend and true Chriſtian Monitor, *Iſaac Pearſon* of *Harigg* near *Carliſle* in *Cumberland*, who, for want of real Matter againſt, they finally fell out with him for his Kindneſs to the dear Wife of his Boſom, in attending her in the Time of her Labour, as he had been wont to do with her good liking on ſuch occaſions; whoſe ſuffering Caſe, as it is more largely expoſed in a certain Treatiſe of his, entitled, *The implacable Cruelty of the People called* Quakers, printed at the Concluſion of their Yearly Meeting in *Anno* 1713. upon their refuſal to do him Juſtice upon his Complaint to them; I ſhall only trouble the Reader with an Abſtract thereof, as he gave it me out of his Manuſcript, and other Papers before printed, as follows:

'This is to ſatisfie all whom it may concern, 'that whereas I *Iſaac Pearſon* of *Harigg* in *Cum-'berland*, who having been ſix ſeveral times ad-'mitted to attend my dear Wife in her Labour, 'according to the Cuſtom of many in the Country 'I dwell in, was denied the ſeventh, by one *Fran-'ces Oſtill*, a ſtarch'd *Quaker Phariſee*, who (though 'not invited, yet) in her intruſive Spirit, took up-'on her to rebuke me for my ſaid kindneſs to my 'Wife, bidding me *be gone out of the Houſe*, calling 'me a *Filthy Fellow*; not only ſetting my dear Wife 'againſt me, through her railing Reflections, but 'alſo threatned to complain of me to our Monthly 'Meeting,

Meeting, as ſhe did accordingly; who, inſtead of reproving her for her diſorderly endeavours to make Difference between me and my Wife, fell in with her, telling me, *I might condemn my ſelf for this my unſavoury Action*, as they called it, under pretence, That it was not only a filthy Thing, but alſo as great a Sin as that done by *Benjamen*, mentioned in the 19*th* of *Judges*; and though I told them, *That I did not ſee it to be one, nor was accuſed with Sinning in that Matter, in my Wife's former Labours, to which I was with her free Conſent admitted*; and the Evidence againſt me confeſs'd, *That I was of no evil Behaviour whilſt in the Room with her, but my being there was enough.* Another ſaid, *I warm'd my Feet by the Fire, then walk'd about the Room, my Countenance being red, and therefore it look'd as I was angry.* Upon which the Women being withdrawn, part of the Men adviſed me, to write a Paper of my Condemnation of my ſelf, ſaying, *The Midwife had declared, by a Certificate under her Hand they then produc'd, my Wife was twelve Hours longer in her Labour than otherwiſe ſhe would have been, had I been abſent*, (though I was not one Hour together in the Room); which my Wife, then in the Meeting, contradicted in my behalf, ſaying, *It was not as affirmed, ſhe knew her own Condition better than ſo.* And though my Wife's Mother, with one *Frances Wilkinſon*, (by a Certificate under their Hands) teſtified, *That as I did not ſtay whilſt my Wife was delivered, nor was of any evil Behaviour in Word or Deed whilſt I ſtaid.* The Midwife alſo utterly denied before Witneſs, *That ever ſhe gave ſuch a Certificate, as this pretended holy* Oſtill *(or her Confederates) had forged in her Name*; declaring, *That as ſhe was ſenſible, God ſet the Time of Womens Delivery, Mans being there could not hinder.* Upon which, though the Monthly Meeting were adviſed by ſome to go ſoftly on, and conſider well what they did, before they proceeded to Judgment; yet the *Phariſaical* Zealots amongſt them, being the Majority, they would

by no means be prevailed on to cease their Prosecution, till they had drawn up their Paper of my Condemnation, for this my reputed most heinous Enormity, as follows, *verbatim.*

From our Monthly Meeting at Beckfoot, *the* 13th *of the* 10th *Month,* 1706.

Behold the Extent of their Charity, in this their Paper of Exclusion, which affects not only Is. Pearson, *but all others, now, & hereafter, who is, or shall be so kind to their Wives as he was, in their Distresses.*

WHereas Isaac Pearson *of* Harigg, *hath made Profession of the Truth, and assembled amongst us the People called* Quakers, *for several Years, of late hath behaved himself disorderly in the Time of his Wife's Travelling with Child to be delivered; to the Reproach of our Holy Profession, and Grief of many Friends, as did evidently appear before us, by several Persons that were then present, who were Eye-Witnesses: Wherefore our Monthly Meeting doth adjudge him guilty of Great Disorder, and a being acted by a wilful Spirit, notwithstanding what he may pretend for so doing. And although he hath been advised, and duly admonished, according to the just Rules of our Society, not to do the like any more; he rather slights Counsel and will not be reformed, for we have patiently waited a long Time for his Amendment. These come therefore to testifie to all People whom it may concern, for the clearing of the Truth, and the Friends thereof, That we have no Unity or Fellowship with the said* Isaac Pearson, *or any other that are or may hereafter be found in such disorderly Practices, which we believe the Spirit of Truth never led to; but also testifie against every appearance of Evil, where ever it appears.*

Signed in behalf of our said Meeting, by

Thomas Wilkinson,
Joseph Glaster,
William Saul,
Joseph Sibson,
John Elwood,
William Beby,
Robert Atkinson,
Thomas Drewry,
Thomas Drape,
John Lightfoot,
Robert Wilkinson,
John Beby,
John Taylor, *Clerk.*

Thus

Thus you have their remarkable Excommunion ſtuff'd with loud Outcries of his *diſorderly Behaviour, great Diſorder, Reproach of their Holy Profeſſion, Grief of many Friends, acted by a wilful Spirit*; together with their pretended *tender Advice, due Admonition, and patiently waiting for his Amendment*, &c. and all for doing what he believed was his Duty; by their Ignorance and Impoſition wherein, as they have proved themſelves the right Succeſſors of thoſe *Phariſaical* Hypocrites our Saviour ſpeaks of, who *would ſtrain at a Gnat, whilſt they ſwallowed Camels by Wholeſale*; ſo their ſucceſſive Proceedings againſt him, in conſequence thereof, more fully diſcovers its inward Corruption and bloody Tendency, will appear by his own Relation, as in effect publiſhed in his aforementioned printed Treatiſe, *&c.* wherein he tells us,

'That as they had Cauſe to be aſhamed of this 'their Paper againſt me, though their inward Enmity towards me bereaved them of a due Senſe 'of it; it was near ſeven Years before I could 'prevail with them to have a Copy of it, though 'I proffered Money for the drawing of it, yet 'were they ſo confident in the Righteouſneſs 'thereof, as that its Subſcriber *Glaſter*, upon its 'firſt formation, adviſed our Brotherhood, *That 'none ſhould from thenceforth own me*; inſinuating, '*I was a Man rejected and caſt out of the Favour of 'God, and become a Fugitive alſo amongſt Men.*

'But I ſenſibly knowing, God was not offended with me for my kindneſs to my Wife, for 'which they condemn'd me, I bore all patiently, 'in hopes they might in time be endued with 'more Chriſtian Charity towards me; notwithſtanding, when I went to our Meetings for Worſhip, they in their preaching were not wanting 'to ſmite at me, which I alſo bearing patiently; 'When I went to the Monthly Meeting, and ſat 'down as quietly as any of themſelves, they bad 'me *Go out of the Meeting*; but I told them, *That 'as I had done nothing whereby I forfeited my Privilege of being there, I was not willing to depart the*

'*ſame,*

'ſame, *without I had given juſt Cauſe for it*; upon
'which they would do no Buſineſs, but adjourn'd
'the Meeting to another Day and Place, where
'they could prevail with the Owner to uſe his
'Authority in keeping me out by force; in pur-
'ſuance whereof, he not only thruſt me out of his
'Houſe, and ſhut the Doors on me, but as ſoon
'as I ſtepp'd over the Threſhold of their Publick
'Meeting-Houſe, thruſt me out of the ſame alſo,
'tearing my Cloaths moſt abuſively; upon which
'I appealing to our Quarter Meeting for Juſtice,
'they inſtead thereof, bad me *Withdraw from the*
'*ſame alſo*, (under pretence, they would hear me
'after their Buſineſs was over) as I did accor-
'dingly; but though after their other Buſineſs
'was done, they began to diſcourſe of my Mat-
'ter, they would not examine into the Merits
'thereof as delivered by me, though what Accu-
'ſations *Frances Oſtill* my Accuſer brought in a-
'gainſt me were thoroughly heard, whilſt what I
'alledged concerning the Wrong I had received
'from our Monthly Meeting, they declared, *They*
'*had not Time or Place to conſider of*; *John Bowſtead*
'ſignifying in the Meetings behalf, *That they might*
'*very well ſtand by what our Monthly Meeting had*
'*done in their Judgment againſt me*; Which others
'ſaid, *They thought little enough, and too little*;
'whereupon it being read in the Meeting, was
'there accepted and confirmed; though a *Stran-*
'*ger* of more Senſe being by, bad another ſpeak
'againſt it, *it being too much by far, we ſhall all be*
'*aſham'd of it*; as I doubting not but they would,
'if not harden'd paſt all Shame, went to our
'next Quarter Meeting at *Carliſle*, to ſee if I
'could have better Succeſs there than the former;
'wherein, though I ſat down as quietly as any of
'them all, they, inſtead of doing me the Juſtice
'I hoped for, would not ſuffer me to continue a-
'mong them, but bad me *Go forth*; which I re-
'fuſing to do, knowing of no Law I had broke,
'they ordered one *John Carliſle* (who not long be-
'fore got a Baſtard ſtrangely made away) with

'three

Behold one true Prophet yet left amongſt the Quakers, *I wiſh he ſav'd his Head dry.*

'three others, whoſe Names are *Joſeph Bowſtead*, *Richard Wait* and *John Walker*, to come and take 'me out by force; who, being Men fit for their 'purpoſe, immediately laid Hands on me, trailing 'me out of the Meeting-Houſe, and carried me 'into the Garden, which I bore patiently, though 'my Heart was full of Sorrow, and wet my Face 'with my Tears, to ſee ſuch great Pretenders to 'Liberty exerciſe ſuch Lordſhip over me ſo ille-'gally, well knowing, that what I had done was 'neither an Offence to God, or any Injuſtice to 'them; wherefore though I would have heartily 'acknowledg'd my Offence to both, had I known 'my ſelf guilty of any in the Matter they accuſed 'me, as I told them, yet as I knew my ſelf Inno-'cent, I could not make my ſelf a Hypocrite in con-'demning my ſelf againſt my Conſcience, to gra-'tifie the Pride and Greatneſs of Men.

'After I was carried into the Garden, they 'watch'd me there until they were weary, and 'then went into the Meeting and left me; after 'whom I ſtaying not long before I followed them, 'they took me out again, inſtead of doing me 'the Juſtice I deſired amongſt them; for which 'end as I was often concerned to viſit their Month-'ly and Quarter Meetings, they ever impoſed on 'me to acknowledge my hearty Sorrow againſt 'my Conſcience for what I had done, without 'proving that I had committed any Evil therein; 'wherein, becauſe I could not comply with them, 'they at length would not endure me near their 'Meeting-Houſe in the Time of their Worſhip, 'though I waited quietly there without coming 'within, but carried me into a Common, out of 'the Sound of their Voices, through the Malice 'of their Elders, who would not abide me with-'in the ſight of them, wherefore concluded to 'get ſome ſturdy Fellows (as they called them) to 'keep me off, as they did accordingly, who in o-'bedience to their Directions kept me out of their 'Meetings for Worſhip as well as Diſcipline, by 'force, ſometimes lugging and pulling me, other

'whiles locking their Meeting-Houſe Doors in 'the Time of their Worſhip, keeping their Turn-'Key to let in and out whom they pleaſed, which 'whenſoever I made towards, was forthwith ſhut 'and lock'd up; and if I, through a deep Senſe 'of their great Depravity, warn'd them at the 'Windows, as I was ſometimes conſtrain'd to do, 'their Guard immediately fell on me with their 'violent Hands, to trail and abuſe me.

'At *Beckfoot* in *Abby-Holm-Coltrom*, at a Meet-'ing for Worſhip, *William Saul*, *Iſaac Saul* the 'Elder, and *Iſaac Saul* the Younger, with his Bro-'ther *Edward Saul*, trail'd me unto the Sea-Bank; 'which one of my great Perſecutors, *Thomas Wil-'kinſon*, ſeeing them buſie about, cried aloud to 'them, *To lay a rough Hand on me*, as they did 'accordingly.

'Another time, as I was on my Knees in ſup-'plication to the Lord my God, their Preacher 'Glaſter came and pull'd me by the Arm off my 'Knees, and trail'd me to the Meeting Door moſt 'abuſively; thus have they often dealt with me, 'tearing my Cloaths, and drew Blood of me at 'Kirk bride Meeting-Houſe, which I was made to 'caſt upon the Door of it; off which as they could 'not for a long time wipe it, ſo the Stain there-'of ſtill remains, for ought I know, as a Teſti-'mony againſt their bloody Barbarity, who not-'withſtanding their lofty Pretenſions to Love, 'Tenderneſs, Compaſſion and Chriſtian Charity, '*&c.* I have often found their Mercies no better 'than Cruelties towards me.

'For not content with thoſe their inhuman 'Treatment of my poor Body at the Meetings a-'fore-mentioned; at *Pardſey Cragg* they knock'd 'my Head againſt a Poſt, and impriſon'd me in 'the Stable of their Meeting-Houſe, where they 'kept me till they were pleas'd to releaſe me; 'alſo at *Wigton* Quarter Meeting, there came four 'of their Agents, whoſe Names are *John Sean-'houſe*, *Robert Wilkinſon*, *Joſeph Saul* and *Thomas 'Rook*, before I got into the Meeting-Houſe Yard,

'whilſt

'whilſt I was in the open Street, and ſeized upon my Body, contrary to all Law, except their own arbitrary ones, and carried me into their own arbitrary Priſon Houſe, where they ſet *Joſeph Saul* over me for my Goaler, who there confined me, till he had their Order to releaſe me.

'At another time at *Pardſey Cragg*, they knock'd my Head againſt a Poſt, and ſtruck up my Heels, and caſt me down on the hard ſtony Cragg, and made my Head ſenſible of the effects of their Enmity.

'At *Colbeck* Quarter Meeting, they ſet me on my Head between two Forms, and cruſh'd me down in that Poſture; after which, there came a Man to the Meeting-Houſe, and ſaid, *He had a Warrant to take me away*; by which he took me to Priſon; which, though done in their Preſence, without the leaſt ſhew of diſlike of his Doings, yet had they the confidence to pretend Ignorance of it, though I had heard before of their Proceedings in order to it; by Virtue of which Warrant, they threw me overthwart a Horſe Back, and carried me in that Poſture to an Ale-Houſe, a Mile off their Meeting-Houſe; one of their Preachers, *James Wilſon* by Name, calling out aloud to them, *Go on, go on, in the Name of the Lord, the Lord is with you.*

'From this Ale-Houſe I was carried to one called Juſtice *Broughton*, who, through their inſtigation, committed me to *Carliſle* Goal, where I continued Priſoner until the Seſſions, all the Time of Hay-Harveſt, to my very great Damage; out of which being releaſed, at the next Aſſizes I complained to the Judge of their Cruelty; who, upon ſight of the Warrant by which they committed me, declared, *My Confinement illegal and falſe Impriſonment*, which a Counſellor at Law (by his Opinion under his Hand) alſo expreſly confirmed, declaring it *to be directly contrary to our* Engliſh *Laws now in force*; the Advantage whereof I have notwithſtanding refuſed

'to

'to take against them, being loth to expose them 'so publickly for their Abuses towards me, tho' 'often advised thereto by some of my true 'Friends: However,

'After this being conscientiously concerned to go 'to their Meeting again, to lay those their illegal 'Abuses before them, in order to their Repentance 'and future Amendment; they were so far from 'any such thing, as that they caused four of their 'young Men to fall upon me altogether, who, thro' 'their Leaders instigation, fell very cruelly upon 'my poor Body, and abusedme very sore as before, 'knocking my Head against the Post, and casting 'me down against the rocky Stones of the Cragg.

'The Day after which Abuse, I getting into 'their Meeting, was made to cry out aloud against 'their most desperate Hard-heartedness, together 'with their Injustice and Cruelty; upon which, 'some of them beginning to preach over my 'Head, I knowing their Strength was not in the 'Living God, from whom they were departed, in 'setting up Pride, Cruelty, Persecution, Iniquity 'and Injustice in his Place, I despised all their 'Performances, Sacrifices, Preachings and Pray-'ings, with all their fair Pretences, as Matters of 'no Value with the Lord God, who is Holy, 'Merciful, Just and Pure, &c. being livingly sensi-'ble, that as they are in all respects quite contrary, '*There are no greater Deceivers on the Face of the 'Earth than they are become, under a Cloak of Reli-'gion*; with more to this purpose.

'Through which they were so enrag'd at me, 'as that they afterwards impriſon'd me three 'Days in a Cow-House, and then carried me 'before Justice *Musgrave*; who was so far from 'answering their Wills in sending me to Prison, 'as that, in a Sense of their causeless Spight a-'gainst me, he said, *What, would you have me 'hang him, to satisfie your Enmity?* with other 'Words to that purpose. Notwithstanding which, 'being still restless and full of Vengeance against 'me, they went to a Lawyer, and got him to

'write

'write to the ſaid Juſtice, to proſecute me; who 'thereby being prevail'd on, (together with their 'reſtleſs Inſtigations) ſent me to Priſon again, 'juſt in my Plowing-time, ſeparating me from my 'tender Wife and Babes, when I ſhould be ma-'king Proviſion for their Subſiſtance; upon which 'our Neighbours crying out of their great Cru-'elty towards me, *Praying God they might never be* 'Quakers, in a Senſe of their inhuman Barbarity; 'the Juſtice being uneaſie with my cauſeleſs Con-'finement, ſent his Order for my Enlargement, 'to thoſe my Perſecutors no ſmall Diſconſolation. 'Upon which our Monthly Meeting, (finding all 'their malicious Machinations come ſhort of an-'ſwering their expectations in my Conformity) 'pretending to make an Agreement, *That all that 'was paſt ſhould be forgotten, and I received into their 'Fellowſhip again, whatever their Paper of my Ex-'cluſion teſtified to the contrary*; *John Bowater*, a 'great Preacher in our Parts, would not ſuffer it 'by any means, ſaying, *How durſt they do ſo, with-'out the Conſent of our Quarter Meeting, who had 'confirmed their Judgment againſt me?*

'Whereupon they renewed their former Cru-'elties, which they would not relinquiſh, unleſs 'I would acknowledge my ſelf guilty of a Fact, 'and publickly Condemn my ſelf as an Evil-doer, 'for my kindneſs to my Wife afore-mentioned; 'which, becauſe I could not comply with, in a 'Senſe of my own Innocency, their Womens 'Meeting (for want of an Order of their Patron 'Fox's Invention, to prove it a Crime in me, like 'thoſe unjuſt Judges we read of, who firſt Con-'demn and Examine afterwards) took upon them 'to make one, *Againſt any Mans being with his 'Wife in her Labour amongſt us*, the better to cover 'their Abuſes towards me before it was in be-'ing. Whereupon, being out of Hopes of Juſtice 'from thoſe who could take upon them to make 'Laws, to render me Criminal in a Tranſaction 'before it was enacted; I appealed to our Year-'ly Meeting in *London*, *Anno* 1713. for Juſtice, 'whither

Thus as great Wickedneſs was ſaid by the Lord to come from the ancient Judges of old, who ſeemed to govern the People; ſo have we found in like manner, all the Abominations amongſt us, (by which we have ſo deeply ſuffered) to

come through our depraved Elders bloody Inſtigations now, for which I doubt not the ſame great God of Juſtice will in his own due time, in like manner account with them, as he did with thoſe that would have murthered Suſanna *his Servant; notwithſtanding, though I am well ſatisfied, that this their oppreſſed Friend* Iſaac Pearſon *was raiſed up (amongſt others) as an Inſtrument in the Hand of God, to make manifeſt to the World, that perſecuting Spirit of Antichriſt,*

whither I travelled near 200 Miles, in order to that righteous purpoſe; not doubting, but that though our Country Friends had not Senſe or Honeſty to do me Right, I ſhould not fail to obtain it there, through the religious Diſpoſure of our great Leading Men there aſſembled; wherein I found my ſelf ſo far diſappointed, through the ſtrength of their Prepoſſeſſions, as that though I offered to ſubmit to the Judgment of the Spirit of Truth through our Elders there conven'd, they would neither let me come into their Meeting, in order to lay my Cauſe before them, for want of our Quarter Meetings Repreſentation, as pretended, nor admit me a Hearing before ſome of their Members in a private way without, unleſs I would pre-engage my ſelf to ſubmit to their Judgment, be it Right or Wrong; which as I could not conſent to, as I told their Agents, unleſs convinc'd by ſound Arguments of the Truth of it; they (according to the perſecuting Precedent of their *Cumberland* Collegues) fell on to thruſt me one one way, another another; one pull'd me by one Sleeve, and another by the other; one trod on one Foot, and another on the other; which, with other Abuſes of the ſame Nature, I being not able to endure, without giving my Teſtimony againſt them, as a Warning to others of their Apoſtacy and Cruelty, they finally laid me up cloſe Priſoner in the *Counter*, by an Action of Battery againſt me, (though I ſtruck none of them) as an Evidence of their Unity with their *Cumberland* Brethren in Iniquity, inſtead of manifeſting that Truth, Righteouſneſs and Juſtice, by Righting us of their Wrongs, they above all others pretend to. Witneſs my Hand

Iſaac Pearſon.

Thus

that had long before been ſeen to lodge within them; yet would not I, from this my Relation of their Cruelties towards him, have any conclude, I am for juſtifying all the Tranſactions of him and his provoked Brothers towards them on this occaſion; ſince though I

am

am well ſatisfied, that their firſt oppoſition to his Perſecutors Hypocritical Preachments in their Publick Meetings, &c. *were originally occaſioned by their cauſeleſs Excluſion of this their diſtreſſed Brother out of their Communion, for the Matter there mentioned; yet as their continued Diſturbances by ſuch undue means, as I am told they make uſe of, ſeems to be the effect of the Wrath of Man their Adverſaries have provoked them to, which never works God's Righteouſneſs, I wiſh they would leave it off without further perſiſtance in it; though if they can't be prevail'd on to do ſo, whilſt their Paper remains uncancelled, I muſt needs tell the Authors of it, That as they gave the firſt Cauſe for it by their Brother's unaccountable Excluſion, inſtead of ſending them all to Goal, as I am told they have done (ſince their publication of their Treatiſe of their implacable Cruelty) in order to prevent it, they have much more cauſe to cry, Let them alone, it may be God hath bidden them thus Curſe us for our perſecuting Provocations, than holy* David *to adviſe his Soldiers ſo, concerning wicked* Shimei, *to whom he had given no ſuch occaſion.*

Thus far concerning the barbarous Treatment this our poor oppreſſed Friend hath long lain under from thoſe our *Foxonian* Task-maſters, not only without, but alſo againſt Law, Reaſon and Juſtice too, by his own Relation; in all which, as it's apparent, that the Beaſt who had got a deadly Wound by the Sword of the Lord, through his Servant *Martin Luther*, and other Proteſtant Reformers, is now healed again by the *Well-favoured Harlot*, in thoſe our depraved *Quakers*, I hope they won't take it ill to be reputed worſe Perſecutors than thoſe they have heretofore ſuffered by, of whom they have ſo loudly complained; ſince, if their Sufferings in *Oliver's* Time were greater and more unjuſt in many reſpects, than our Saviour and his Apoſtles and Martyrs, under thoſe *Jews* and Heathens that murthered them; on account of their being inflicted without Law, for their not ſaying *You* for *Thou*, and keeping on their Hats before Magiſtrates, amongſt other ſuch Trifles, by great Pretenders to Liberty, as their Friend *Edward Burrows* * hath affirmed; then as they have perſecuted thoſe their conſcientious Brethren afore-mentioned, amongſt others, not only without

* *See p. 273. of his Collection, compared with* G. W. *&c. Approbation of his Book, and Defence of his Words. In p. 44, 45. of his Truth and Innocency*, &c.

but alſo againſt Law, for their Nonconformity, in Matters more frivolous in ſome reſpects, who are greater Pretenders to Liberty than thoſe *Oliverians* they ſpeak of, it neceſſarily follows, that they are worſe Perſecutors than thoſe *Jewiſh*, *Heatheniſh* and *Turkiſh* Tyrants, by which our Bleſſed Saviour, and his Apoſtles and Martyrs in any Age ſuffered, according to the effect of their own Concluſion, in proof of this my Charge againſt them, beyond Contradiction. The which, as it makes good what our Friend *Robert Rich* foretold them, That *had they a Secular Power to their Rule Eccleſiaſtical, their Diſſenting Brethren would ſoon feel the Finger of their Church Cenſures bear equal weight at leaſt with the Loins of thoſe Perſecutors who have been their Predeceſſors*: It can be no News to ſuch as have obſerved their propenſity to perſecute without Law, that they ſhould proceed therein at a *Jehu* rate againſt their Chriſtian Monitors, when they have got Power to enact Laws, as a Cloak for their Tyranny; as largely appears in the ſuffering Caſe of *George Keith* and his Partners, by the abuſive Proſecution of our *Penſilvanian Quaker* Magiſtrates, for their Chriſtian Teſtimonies againſt their groſs Errors, and moſt ridiculous Inconſiſtencies; all which being moſt juſtly expoſed in thoſe his printed Books inſtanc'd in the Margin, beyond their Ability to defend themſelves in their mean Eſſays for that purpoſe, I ſhall only trouble the Reader with a ſhort Relation of their Cruelties towards them, as given by ſome of their own profeſs'd Friends, in a certain Treatiſe, entitled, *The Trials of* George Keith, Peter Boſs, *and others called* Quakers, *for ſeveral great Miſdemeanors* (as was pretended) *before a Court of* Quakers, *at a Seſſions held at* Philadelphia *in* Penſilvania, *the 9th, 10th and 12th Days of* December 1692. where in the Introduction the Compiler tells us,

P. 9. of his Epiſtle concerning them.

G. K.'s Several Narratives, with his Defence from S. Jennings's State of the Caſe, and others.

To

'To the end all impartial Perſons may have a 'right Underſtanding in the preſent Proſecu- 'ſecution, I intend to give a ſhort Relation of 'the firſt Riſe, Cauſe and Ground of this pre- 'ſent Difference and Perſecution.

'In the Year 1689, by the good Providence of God, *George Keith* was earneſtly invited to remove from his Plantation in *Eaſt-Jerſey*, to keep a School in *Philadelphia*, which he did, but kept an Uſher, and ſpent a great part of his Time in Reading, Meditation and viſiting Meetings, and anſwering the conſcientious Doubts and Queſtions of many People; and there was a more than ordinary ſeeming ſatisfaction in general among the People called *Quakers*, that they were ſo favoured with the aſſiſtance of *George Keith*. But alas! this great Love was but ſhort liv'd, and as in other Caſes, one Extream begets the contrary, ſo in this, for their Love and Reſpects to him were never ſo great, but now the Envy and Hatred of many exceeds, and that upon the Account of his Chriſtian Teſtimony; for it was but a little Time that he had been amongſt us, and preached the true Faith of Chriſt both without and within, but ſome began to be diſſatisfied, and whiſpered it about in private; which when he came to underſtand, he laboured in much Love and Tenderneſs to undeceive and ſatisfie thoſe that he came to know were diſſatisfied, and ſome did receive good ſatisfaction, but others caſt his Labours of Love behind their Backs; and much Whiſpering and Backbiting there was in private, againſt the Doctrine held forth by *George Keith*; and ſome began to contradict his Teſtimony in Publick Meetings; but yet this was born with, and no open Difference, until one *William Stockdale* accuſed *George Keith* of preaching two Chriſts, becauſe he held forth, (as neceſſary to Salvation) that *Faith of Chriſt as he died for our Sins, and roſe again for our Juſtification,*

'*and ascended into Heaven, and is in Heaven in the true and intire glorified Nature of Man, our Mediator with the Father*; and also that *Christ was spiritually present, by his Light and Life, in all his Children*; whereupon he dealt with him, and endeavoured much to convince him; but not prevailing, *George Keith* laid it before a Meeting of them of the Ministry; but they did nothing in the matter, but chiefly blame and contradict *George Keith* in his Doctrine; whereupon *George Keith* did again renew his Complaint to them of the Ministry, at the Yearly Meeting at *Philadelphia*, the *7th* Month, 1691, desiring to know their Sense and Judgment, *viz. Whether to preach Faith in Christ within us, and Faith in Christ without us, were to preach two Christs or one?* And six Meetings were held in Debate about this Matter, and yet nothing done in it. However, *George Keith* and his Testimony having Reception in the Hearts of many, which being perceived by *Thomas Lloyd* and Party, (that opposed him) the only expedient they could devise, was to condemn *George Keith*.

See p. 5, &c. of their Trial.

'Whereupon the *20th* of the *4th* Month 1692, Twenty eight of them called Ministers, met together at *Philadelphia*, and without ever so much as acquainting *George Keith*, published a Paper of Judgment against him, condemning him, *As a Person without the fear of God before his Eyes*, &c. Which done, *Thomas Lloyd, Samuel Jennings, Arthur Cook, John Delavell*, and others, made it their Business to follow *George Keith* from Meeting to Meeting, violently opposing his Testimony, and sometimes making use of their Magistratical Power, to effect their Designs; which caused great Contests and Confusions; and *George Keith* from Time to Time complaining of their Injustice, for condemning him without a Hearing or Trial. Upon a time, in *Chester* County, *Thomas Lloyd* said, George, *if thou thinkest thy self aggrieved by that Judgment, there is relief for thee*;

'*thou*

'*thou mayeſt appeal to the Yearly Meeting, which is now approaching*; which Advice *George Keith* follow-
'ed, and made an Appeal to the ſaid Yearly Meet-
'ing, and propoſed Twelve particular Heads to
'be conſidered, diſcourſed of, and reſolved by the
'People called *Quakers* at the ſaid Yearly Meet-
'ing; and that they might have timely Notice of
'the ſaid Appeal, and be the better prepared to
'anſwer it, *George Keith* procured the ſaid Ap-
'peal to be printed; which was no ſooner done,
'but they iſſued forth a Warrant, and apprehend-
'ed *William Bradford* the Printer, and *John M'comb*,
'who, as they were informed, had diſpoſed of
'two of the ſaid Papers, and committed the ſaid
'*William Bradford* and *John M'comb* to Goal, and
'alſo ſeiz'd all the ſaid Papers they could meet
'with, and took away a good quantity of *William*
'*Bradford*'s Letters, tending to the diſabling him
'to work for his Wife and Children; and upon
'pretence of another Warrant granted without a-
'ny Conviction, ſigned by *Samuel Jennings* and
'*Robert Ewer*, Juſtices, *John White*, Sheriff, took
'Goods out of the Shop of *William Bradford*, half
'as much more as the ſaid Warrant was for. The
'Copy of their *Mittimus* to carry *Bradford* and
'*M'comb* to Goal, is as follows,

WHereas William Bradford *Printer, and* John M'comb *Taylor, being brought before us, upon an Information of publiſhing an Appeal from the Twenty eight Judges to the Spirit of Truth*, &c. *tending to the Diſturbance of the Peace, and Subverſion of the preſent Government, and the ſaid Perſons being required to give Securities to anſwer it at the next Court, but they refuſing ſo to do,*

Theſe are therefore, by the King and Queen's Authority, and in our Proprietary's Name, to require you to take in your Cuſtody the Bodies of William Bradford *and* John M'comb, *and them ſafely to keep till they ſhall be diſcharged by due Courſe of Law, whereof fail not at your Peril; and for your ſo doing, this ſhall*

be your ſufficient Warrant. Given under our Hands and Seals the 24th of Auguſt, 1692.

Theſe to *John White*, Sheriff of *Philadelphia*, or his Deputy.

Arthur Cook, Humphry Murry,
Samuel Jennings, Robert Ewer.
Samuel Richardſon.

'Thoſe their Proceedings againſt *Bradford* and '*M'comb*, for printing and publiſhing the Appeal 'of *George Keith*'s, being introductory to their fur-'ther Deſigns againſt the Author of it; who, be-'ſides his Offence to their Eminencies, in preach-'ing up *the neceſſity of Faith in Chriſt, as he out-'wardly died for our Sins*, &c. as aforeſaid, (con-'trary to their *Foxonian* Notion of the Light with-'in every Man, being the promiſed Seed, and on-'ly true Chriſt ſpoken of in *Geneſis*, on which we 'are to depend for Salvation) had, it ſeems, not 'only affronted their Deputy Governor, in cal-'ling him *Impudent Man*, with other reflectious 'Expreſſions on others in their Magiſtry, but alſo 'in his ſaid Appeal, had queried, *That ſince they 'had raiſed outward Arms, and hired Men to Fight 'againſt* Babit *and his Crew of* French *Pyrates, (who 'had gotten their Sloop) contrary to their repeated De-'clarations againſt the Uſe of all outward Arms*, &c. *'as Unchriſtian*; whether they ought not to be 'condemn'd and diſown'd as *Quakers* therein, how 'Righteous ſoever in others.

Thus as John Penyman *and* Robert Rich *were the firſt, this thei perſecuted Friend* G. Keith *was the next, who thus ſqueezed our Noncons for this their* Foxonian *Impertinence, which they will a thouſand times curſe them for, rather than once learn more Wit, by condemning their Error that occaſioned it.*

'Which not being able to anſwer by any means 'with their own Conſiſtency, they as (a Founda-'tion for his Penal Proſecution) ſet forth a pub-'lick Writing againſt him and his Adherents, from 'their private Seſſions held for the County of *Phi-'ladelphia*, the 25*th* of the 6*th* Month 1692, 'wherein they complain of him at a loud rate,

'for

for *reflecting on their Perſons by ſcandalous Characters, and ſubverting their Office, in traducing their Induſtry, Care, Readineſs and Vigilancy in their Proceedings againſt* Babit *and his Crew above-mentioned, by poſſeſſing his Readers, that it is inconſiſtent for thoſe who are Miniſters of the Goſpel, to act as Magiſtrates*, &c.

All which unjuſt Charges, though he and his Partakers fully refuted by Word and Writing, in anſwer to their ſaid Paper, as the Reader may find, if he pleaſe to compare their *Allegations* in their printed Trials, with their Proſecutors *State of the Caſe* in their Defences, and *George Keith*'s unrefuted Reply in Confutation of it; wherein (as he eaſily cleared himſelf of their Charge of Subverſion) he largely proves, *That the Exorbitances of Speech they pretend only to proſecute him for, were not ſpoken to any of them as Magiſtrates or Officers in the Government, as they inſinuated, but in Monthly Meetings and Religious Controverſies, upon account of their groſs Ignorance in ſuch Matters, and moſt abuſive Interruptions; wherein Deputy Governor* Lloyd *had ſeveral times ſaid,* He would take no Advantage. Yet being, through their Enmity to his Chriſtian Doctrine concerning Faith in Chriſt, *&c.* reſolved to go on in their deſigned Proſecution againſt him, as a Subverter of their Government, by Virtue of a Law of their own enacting, that made it Death to attempt it; they, without regard to their own more groſs Reflections on our *Engliſh* Government heretofore on leſs Provocations, firſt impriſoned his Aſſiſtants *Bradford* and *M'comb*, taking the Working Tools of the one from him, and ſuppreſſing the Licence they had given the other to keep an Ordinary, in order to Starve them and their poor Families, for their printing and publiſhing the ſeditious Paper, as they called the Appeal beforementioned; and then Fined *George Keith* and one *Thomas Budd* the Sum of Five Pounds a piece, as Authors and Vindicators of it, amongſt other Matters relating to it, without allowing their

'Legal Appeal to the Provincial Court, &c. in 'order to avoid the Payment thereof, as well as 'Impoſers further Deſigns againſt them, they in 'their Paper threaten them with; though they 'had by Law enacted, *That whoſoever ſhall ſpeak 'looſly and prophanely of Almighty God, Jeſus Chriſt, 'the Holy Scriptures, or Spirit of Truth, ſhould for 'every ſuch Offence only pay Five Shillings.*

'So far do thoſe our *Quaker* Muſhroms (when 'they get to be Magiſtrates) value their own Ho- 'nour before their Maker's, and ſo inſolent are 'they in the Maintenance of it, as that this *Sa- 'muel Jennings* afore-mentioned (formerly a Tay- 'lor by Trade, as I am told) being got to be one 'of our *Penſilvanian* Juſtices of the Peace, not 'only moſt inſolently took upon him to call their 'Judge *Skein a pitiful Whipjack*, ſaying, *I deſpiſe 'thee*; but alſo (according the Precedent of his 'Maſter *Lucifer* we read of in *Iſai.* xiv. 13, 14.) 'moſt audaciouſly to ſay to one *Ralph Ward* and '*John M'comb* (two Friends of *George Keith*) *If I 'draw forth my Hand againſt you*, (ſtretching forth 'his Arm and ſhaking it) *I will not pull it in until 'I have quell'd you all.* Wherefore, it is no wonder 'they take upon them, to make it a Five Pound 'Penalty to affront their aſſumed Magiſtracy, when 'a ſpeaking againſt the Almighty ſhall be but Five 'Shillings; whilſt ſuch a Stitch-Breeches as this 'Jennings durſt thus moſt preſumptuouſly vie with 'the moſt High in Magnificence, rather than en- 'dure juſt Reproof for his Religious Corruptions 'or Magiſtratical Miſmanagements, to the Diſ- 'honour of their Office; which thoſe their Pu- 'niſhments of the Innocent, whilſt their Princi- 'ple (of the Unrighteouſneſs of Defenſive Arms) 'lets the Guilty go free, ſhows them unworthy 'of,

Where tho' he hath ſaid in his Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God, I will ſit upon the Mount of the Congregation, I will aſcend above the Heights of the Clouds, I will be like the moſt High, ſhall

[with this Jennings *and his depraved Collegues, if they repent not) be brought down to Hell for his Preſumption.*

Wherefore as thoſe who ſay, *They are Chriſtian Magiſtrates, whilſt they perſecute the Innocent*, are

Heathens

Heathens who know not God, if their Teacher *Dews-berry* may be credited; till they can prove, that thoſe *Turkiſh* Infidels (from whom their Friend *Philly* told this *Jennings*, *He had met with more truly Noble and Manlike Treatment than he had hitherto received from him*) *Collect. p.* 83, *&c.*

Have repreſented it the worſt of Sufferings, to ſuffer by great Pretenders to Liberty without Law for Trifles; and made Men ſuffer not only without, but againſt Law, for doing their Duty.

Deſired, That there might be no Law againſt asking any Man a Queſtion, in going to, coming from, or in the Steeple-Houſe, as they call it. Impriſon Men without Examination, for ſignifying in a private Letter their diſlike of the Iniquities of thoſe they wrote to, in order to their Repentance.

Pretend to take no Advantage in their Magiſtratical Capacity, for reflectious Words ſpoken by way of Church Cenſure in their Religious one; and do it at their very firſt opportunity.

Declare againſt the uſe of all outward Weapons, as unrighteous in their own or the Nations Defence; and proſecute their Proſelytes as Subverters of their Government, for Querying, *Whether they, in procuring ſuch, and hiring Men to Fight with them, contrary to their own profeſs'd Principle, ought not to be diſowned for ſo doing.*

Condemn the Prohibition of printing and publiſhing Books in Mens Defences without Licence, as a Popiſh Practice of pernicious Conſequence; and impriſon the Perſons, ſeize their Working Tools, and ſuppreſs the Licence they had given their own Friends, to follow an Employment for their Livelihood, in order to Starve them and their diſtreſſed Families, for doing ſo without their Approbation.

Print Books and Papers without putting the Printers Names to them; and proſecute their profeſs'd Friends for doing ſo, by a Law made in another Nation, that did not (in Truth or Reaſon) concern them.

Cry

Cry out againſt menacing and packing of Juries, to obtain a Verdict againſt the preſented, to ſatisfie their Proſecutor's Will on them, as an illegal Practice; and practiſe it themſelves towards thoſe they have a Prejudice againſt, in order to obtain their envious Ends on them.

Pretend to be for a Liberty, for the Proſecuted to except ſuch of the Jurymen as they know to be prejudiced or partial; and refuſe that Privilege to their own Friends, upon their legal demand of it.

Exclaim againſt Impoſition of Submiſſion againſt Mens Judgments in Matters of Religion and Conſcience, as an unrighteous Practice; and impoſe actual Obedience to their own falſe Notions, under pecuniary Penalties, *&c.* of their own Invention.

Fine Men Five Pounds, under pretence of their affronting them in their Magiſtratical Capacity, by Words ſpoken in their Religious one; whilſt ſpeaking looſly of the Great God who made them, ſhall be only Five Shillings.

Complain againſt Mens Proſecution, without ſhowing them the Law at their requeſt, on which their Proceedings are grounded; and perſecute their own true Friends by Fines and Impriſonment, whilſt they refuſe to produce the Law that proves them Tranſgreſſors.

Cry out againſt Perſons ſitting in Judgment upon Men in their own Cauſes in Courts of Judicature, in order to perſecute them by Fines or otherwiſe, as a Practice abominable; and ſit there as Juſtices of the Peace themſelves, to lay ſuch Fines and Forfeitures, as themſelves are the Commiſſionated Receivers of.

Declare, Appeals to their Provincial Court or Kings that reign over them, to be lawful and neceſſary, in order to Mens Redreſs from the Grievances of their inferior Ones; and refuſe to allow them when legally made by ſuch of their own Friends as are moſt notoriouſly abuſed by them, as thoſe our depraved *Quakers* have done in this and other Caſes afore-mentioned. I

I muſt needs ſtill conclude, That they are not only worſe Perſecutors than thoſe *Turkiſh* Tyrants the Chriſtian World hath ſo long juſtly complained of, but alſo more guilty than thoſe vile Miſcreants of the wicked Ways that lead to ſuch barbarous Treatment, let them pretend what they will to the contrary.

THus far with relation to my Twenty Charges, of which thoſe afore-cited Inſtances amongſt others, I deſign to inſiſt on as Proofs, whenever our depraved Leaders think good to give me a Meeting before impartial Auditors, in a free Conference, according to their ancient Pretenſions; till when, as I ſhall not think it worth my while to take notice of ſuch nibling Impertinences, as they (as their manner is) may perhaps publiſh in Print in their Defence, (whereby they deceive themſelves, and delude their Readers, as I ſhall alſo ſhow by a Compariſon of their Books, with thoſe they pretend to anſwer) I would have all to know, that though I chiefly accuſe *George Fox* and *George Whitehead*, with their depraved Collegues of the Second Days Meeting, as the firſt Introducers of our Corruptions, yet as almoſt all the reſt of our Preachers and Hearers are guilty thereof in Fact, or by way of Connivance, in refuſing to bring their Authors to an Examination in a Church way, in order to their Defence or Condemnation, according to Chriſtian Diſcipline, and their perſecuted Brethrens numerous Solicitations; they are ſo far culpable of our chief Teachers Enormities, and therefore may juſtly expect to feel ſo far the Effects of their Conſequents. In the mean while, as I am ſtill one with them in their profeſs'd Principle of immediate Revelation (tho' they be not only departed from the due Senſe of it, through the preference of their Light within them from their Creation in the place of it, but alſo (by their exaltation of their own Innovations,

as

as Christ's Divine Institutions, have hardened the Christian World against all Pretences to it) whatever Indignity may be judged requisite to put upon such audacious Impostors as they have proved themselves, as a warning to others, since they have so boldly told the World, *They even smile at Destruction when it cometh, and are prepared for all their Oppressions*; I am far from desiring their bodily Persecution for it, whilst their Errors break forth into Acts of Sedition, well knowing, That as it is not God's way to make Converts, some of them are so prepossess'd, by their *Fox*'s Exhortations to stand Valiant for their Truth, as they call it, as that there is not the worst of his Dotages, but would die for it, rather than by pecuniary Penalties or corporal Punishments be free from it, as hath been found by Experience. Much less would I have the truly Innocent think themselves affected by those my Reflections on the Guilty; for as I well know there is a tender People amongst them, who (as they seek the true Lord of Life, as he is pleased to manifest himself in their Hearts and Souls) he is not awanting to visit them with his Divine Presence at Times, to their true satisfaction; I am, and hope ever shall be, preserved in true Union with them, though I thus expose their depraved Leaders Corruptions, according to our Friend *John Rance*'s Prophetick Declaration to *George Fox, That for his, and his Partakers Errors, Heresie, Hypocrisy and Tyranny* (through which many Conscientious Souls amongst us have deeply suffered) *the Lord would raise up Lions, Tigers*, &c. *amongst themselves, to tear them to pieces.* In Confirmation whereof, as our ancient Friend *John Penyman* (upon reading *William Gibson*'s Book of their Abuses towards him) had it revealed to him, *That the Destruction of* Babylon *amongst us should not be by or from any Foreign Power without, but even from within our own Bowels:* Since I am got into the Great Mystery of this our *Little Whore*, (as *Francis Bugg* rightly calls it) I'll have the t'other stroke at *Babel*; in order whereto, that her Votaries may not

Humphry Smith's *Sounding*, *p.* 7. *compared with their* Fox's *Select Epistles*, *p.* 196, 199, 202, 208. *Journal*, *p.* 237, 265.

See his more Memento's for them who stile themselves, The People of God called *Quakers*, *printed* Anno 1705, *in the Month of* November. *not long before his Expiration.*

not wonder to ſee ſo empty an Account, after ſo great a Charge exhibited, as their renowned *Pen* pretended towards the ſaid *John Penyman* on another occaſion.

I had once ſome Thoughts of adding to my foregoing Catalogue, an Account of their *Folly* and *Knavery*, as Sins they are in like manner guilty of; but as I on ſecond Thoughts conſidered, that the firſt was ſufficiently proved under the Head of *Error*, as the laſt is under that of *Hypocriſy* and *Villany*, I in real tenderneſs to ſuch well-meaning Perſons amongſt us, as may think themſelves inclusively affected, through their implicite Bigotry to their chief Teachers Injunctions, have thought good to poſtpone my Proofs on thoſe Heads to another opportunity; in hopes, that their detection in the reſt may ſave me the labour, by their removal of the Cauſe of them, through their publick Condemnation. In the interim, (as their Heretical Abſurdities are notably expoſed in a certain Treatiſe, entitled, *A parallel between the Faith and Doctrine of the preſent* Quakers, *and that of the chief Hereticks in all Ages*) I having upon the peruſal of certain Proteſtant Authors ſince the foregoing, occaſionally conſidered, how the Myſtery of Iniquity (of which the Apoſtle ſpeaks) wrought in the depraved Church of *Rome*, till it made its Votaries think, they did God good Service in deſtroying his moſt faithful Servants, as our bleſſed Saviour foretold us, ſhall conclude this my Relation with an Account how the ſame myſterious Operation of Iniquity, through the impoſition of divers Antiſcriptural Inventions for Divine Verities, hath wrought upon thoſe our depraved *Quakers*, by a compariſon of their Fruits with the *Romaniſts*, as collected from the Subſtance of their Sentiments, as ſet forth in *Fox's Acts and Monuments*, and *The Frauds of* Romiſh *Monks*, &c. compared with our *Quakers*, as publiſhed in their Books and Papers, &c. in hopes that if the proofs of my foregoing Charges may not prevail with the Sincere amongſt us to joyn with me, in bringing the Guilty to an Exa-

Examination in a free Conference, in order to their publick Defence or Condemnation; the conſideration of their Harmony therein with the *Papiſts*, (they in Words proteſt againſt) will at leaſt give them cauſe of Jealouſie, *That they are not the People who are to reform the World, in the State they now ſtand*, as their Friend *Claridge* endeavours to perſwade them. In order whereto, *Firſt*,

See Fox's *Acts and Monuments*, 2*d Edit.* *p.* 153.

As *Ethwoldos*, the renowned Patron of *Popiſh* Monkery, was foreſhown (as pretended) in a Viſion of a great Tree, with many Monks Cowls on it, of which the top one was a great Maſter Cowl; amongſt other ſuch Popiſh Fancies, to advance the Honour of his Monkiſh Inſtitution.

News out of the North, Title Page, &c. *Quakers Challenge.*

So our depraved *Quakers* in like manner will have it, that their honoured Patron *Fox* was propheſied of, *Coming out of the North*, amongſt other ſuch Dotages, to beget him Reverence, as ſome extraordinary one, the more eaſily to ſubject us to his Impertinencies. In purſuance of which vain Conceit

Acts and Monuments, *p.* 547, 570.

As Chriſt ordained *Peter* his Vicar on Earth, whoſe Seat is the Church of *Rome*, giving and granting the ſame Authority he gave unto St. *Peter* alſo unto his Succeſſors, which are now called *Popes of Rome*, in whoſe Power it is to ordain Archbiſhops, Biſhops, Curates and other Eccleſiaſtical Orders, unto whom the Chriſtian People ought Obedience, *ſaith the Papiſt.*

Epiſtle from the Yearly Meeting, the 26th of the 3d Month 1673. as cited p. 25. of their exalted Diotrephes. *Accuſer of the Brethren caſt down*, *p.* 84.

So though a general Care be not laid upon every Member, touching the good Order and Government in the Church Affairs, yet the Lord hath laid it more upon ſome, in whom he hath opened Counſel for that end, and *particularly* in our dear Brother and God's faithful Labourer *George Fox*; wherefore, though Friends in the beginning were turned to the Light in their own Conſciences, as their Guide to Salvation, yet when there were a great number gathered into the Knowledge of the Truth, then the Heavenly Motion came upon *George Fox*, as the Lord's anointed and choſen, having the Care of the Churches, as being the great

Apoſtle

Apoſtle of Jeſus Chriſt, and one whom the Lord hath ordained to be in the place amongſt the Children of Light in this our Day, as *Moſes* was amongſt the Children of *Iſrael* in his Day, to ſet forth Methods and Forms of Church Government, and to eſtabliſh Monthly and Quarterly Meetings of Men and Women, who are called the *Church*, whoſe Counſel, Advice and Judgment is to be ſubmitted unto, by every one who profeſſes himſelf a Member of the Church of Chriſt, *ſays our depraved Quaker.* Rogers's *Chriſtian Quaker*, *Part* 1. *p.* 9. *Part* 4. *p.* 83, 84. F. B.'s *Pilgrims Progreſs*, 2*d Edit. p.* 42. *Tyranny and Hypocriſy*, &c.

Pen's Judas, *p.* 73, 74, 75. *compared with* Wyeth's *Evaſion of the Charge in his* Anguis, *in a Senſe of the Truth of it.*

Wherefore, as I am appointed Chriſt's Vicar on Earth, ſo our Decrees are to be eſteemed of equal Authority with the Writings of the Apoſtles, *ſaith the Pope.* *Acts and Mon. p.* 138, 768, 547, 570.

And as I am thus choſen as the Lord's Anointed, and great Apoſtle of Jeſus Chriſt, whoſe Book is wrote from the Mouth of the Lord, by him who is naked before the Lord, cloathed with Righteouſneſs; riſen up out of the North, which was propheſied of; ſo you may as well condemn the Scriptures to the Fire as our Queries, *ſaith* Fox. *See the Letter to* William Rogers; *as cited p.* 83. *of the* 4*th Part of the Chriſtian Quaker, compared with* Fox's *ſeveral Petitions anſwered*, *p.* 60. *News out of the North*, *Title-Page*, *with p.* 5, 41; *&c. Truth defended*, *p.* 2, 104, 152, 204, *&c.*

Thus then appeareth the Greatneſs of my Prieſthood, began in *Melchiſedeck*, ſolemnized in *Aaron*, continued in his Children, is perfected in Chriſt, repreſented in *Peter*, exalted in the Univerſal Church, who has power to correct all Kings with their Subjects, *ſaith the Pope.* *Acts and Mon. p.* 767, 768.

And as I am elect before the World began, to whom Languages are no more than Duſt, who was before Languages were, and Name not known in

Several Petitions anſwered, p. 60. News coming up, p. 1, 10. Introduction to Battledoor.

in the World, I have not only Authority to direct Kings, Emperors and Popes, but the Rod of God alſo committed to my Hands, for to correct the Nations, who knows the Power, and Spirit, and Sword of the Saints, that executes the Judgments, to bind, and chain, and fetter Kings and Nobles, *ſaith* Fox.

Great Myſt. p. 86. Journal, p. 278. R. Jones's Manuſcript. Rogers's Chriſtian Quaker, Part 4. p. 84. Defence of the Snake againſt Whitehead's *Antidote, p. 160.*

Acts and Monuments, p. 769.

All the Earth is my Dioceſs, and I the Ordinary of all Men, having the Authority of the King of all Kings upon Subjects, *&c. ſaith the Pope.*

Fox's Journal, p. 134, 278, with the Title-Page, and p. 10. of his ſeveral Papers in Engliſh *and* Latin, *to the Magiſtrates of* Militæ, *together with his ſeveral Papers to the Parliament, p. 69. ſigned by 7000 of his Handmaids, as confirmed by the ſeveral Teſtimonies in his Doctrinal Works.*

And as the Care of all the Churches is upon me, who am the Prince of Life, and trample upon Princes like Morter, not caring for a Cart-Load of their Warrants; ſo except you take Counſel of the Juſt, you [the Parliament] ſhall not ſit, *ſaith* Fox.

Acts and Monuments, p. 120.

Wherefore, though I can't ſtoop to any Man in way of Reverence, yet in Honour to my Paternity, I expect my Toe to be kiſſed, *ſaith the Pope.*

See his Doctrinal Works on this Subject. Compared with his ſeveral Letters to Parliament, at the end of the Account of J. Naylor's *Trial, together with p. 37, 40 &c. of* Rich's *Hidden Things, and* Fox's *Anſwer to it; p. 34, 38, with p. 6. of* Harwood's *To all People, and p. 253. of* F. B.'s *Pilgrims Progreſs. Snakes Defence, 2d Part, p. 175.*

And though I can't bow my Body to any Man in way of Honour to them, yet as I have pleaded by my Letters to Parliament for ſuch reverential Poſtures towards us, I not only allow my Proſelytes to proſtrate themſelves three Hours together on the bare Floor before me, but alſo hath put forth my Foot to kiſs, in reverence to that of God within me, *ſaith* Fox.

In

In Primacy I am *Abel*, in Government *Noah*, in Patriarchdom *Abraham*, in Order *Melchiſedeck*, in Dignity *Aaron*, in Authority *Moſes*, in Judicial Seat *Samuel*, in Zeal *Helias*, in Meekneſs *David*, in Power *Peter*, and in Unction *Chriſt*, *ſaith the Pope*. *Acts and Monuments*, *p.* 769.

And as I am beyond the State of the firſt *Adam* who fell, who am the Son of God, and eternal Judge of the World, who was in the Paradiſe of God, like an Angel in *Beverly* Church, ſpeaking the wonderful Things of God, having my Leather Breeches on, ſo (as it was ſaid of Chriſt) the thundring Voice at *Lancaſter* Aſſizes ſaid to me, *I have glorified thee, and will glorifie thee again*, with which my Head and Ears were fill'd, *ſaith* Fox. Journ. 55, 60. Scriptu unicul. Quedam Anglico, *p.* 5, 10, *&c.* Saul's *Errand*, *p.* 6. *Preface to Battledoor*. Fox's *Trial at* Lancaſter, *p.* 21. *and Spirit of Envy*, &c. *p.* 2. *Letter to* O. Cromwel, *as cited p.* 222, 243. *of* F. B.'s *Hidden Things, and p.* 46, 47. *of his Pilgrims Progreſs, with p.* 174. *Hiſtory of Quakeriſm*. Rogers's *Quakers divided*, *p.* 12. *Compared with their Quakers Challenge*, *p.* 6. Cole *and* Audland's *Letters*, *and* Pen's *Defence of them, in his* Judas *and the* Jews *combin'd*.

I have power to change Time and Times, alter and abrogate Laws, and diſpence with the Precepts of Jeſus Chriſt; as where Chriſt biddeth *Peter* put up his Sword, admoniſhing his Diſciples, not thereby to revenge themſelves, do not I exhort to draw out the ſame, contrary to the Precepts of Chriſt; from whence it may ſeem well verified of me, that was ſpoken of Chriſt, *ſaith the Pope*. *Acts and Monuments*, *p.* 768, 769.

And as I have not only power to alter the Names of Days, Times and Months, with what is ſet forth as the Word of God, as well as allow Tranſgreſſion of the Laws of a Nation, in the matter of the Militia, Impropriate Tythes and Oaths, *&c.* but alſo to diſpence with the Commands of the Law of God, in allowing my Converts liberty to take away the Prieſt's Hour-Glaſs, as well as diſpence with the Precepts of Jeſus Chriſt, in renouncing the Lord's Supper with Bread and Wine, and commanding to put up the outward Sword, in Caſes wherein it ſhould be drawn; it may ſeem *Great Myſt.* *p.* 77. *Spirit of Lying*, *p.* 2. *Several Papers, printed* 1671. *p.* 47. Saul's *Errand*, *p.* 6. *News out of the North*, *p.* 5, 15, 41.

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Letter to Cromwel, as cited p. 8. of a parallel Spirit of Envy, &c. p. 2. Harwood's *Letter, as cited p. 80. of the First Part of the Defence of the Snake, againſt* Whitehead's *Venomous Antidote. Tyranny and Hypocriſy, p.* 38. Pen's Judas, *p.* 48, 67, *&c.* Rogers's *Chriſtian Quaker, Part* 5. *p.* 44, 45.

O. ſeem well verified of me, which was ſaid of Chriſt, *That I am the ſame Door that ever was, the ſame Chriſt to Day, Yeſterday, and for ever,* ſaith *Fox.*

Acts and Monuments, p. 183.

Wherefore, Bleſſed St. *Peter,* and thou *Paul* alſo, give ear unto me, the Things that I ſay are true, and this Matter I take in hand for Truths ſake, that my Brethren may more obſequiouſly obey me, *ſaith the Pope.*

News out of the North, Title-Page, and p. 10, 14, 15, *&c. Several Papers, printed* 1671. *p.* 24, 35, 47, 60.

And now all dear Ones, and dear Hearts I ſpeak, Hear the Word of the Lord, this is the Word of the Lord, this is God's Word to you, wrote from the Mouth of the Lord, hear the Lord God, the Things that I ſay are true, and this Matter I take in hand for Truths ſake, that my Friends may adhere to me, who am an Eſtabliſher of Righteouſneſs, *ſaith* Fox.

Doctrinal Works, p. 29. *Good Counſel, p.* 27, *&c. Compared with the Snake, p.* 176.

Acts and Monuments.

How far ſoever any may claim under me Infallibility in ſome Things, yet I only claim Infallibility in every Thing, *ſaith the Pope.*

See his General Epiſt. as cited p. 191. *of the Snake, compared with p.* 289 *of* Ang. Flag. *Tyranny and Hypocriſy, p.* 45. Rogers's *Chriſtian Quaker, Part* 1. *p.* 95. *Part* 4. *p.* 30. *Part* 7. *p.* 38. *Preface to Quakers divided, and p.* 5, 6. *with p.* 74, 104. *of the Account of the Life of* John Penyman.

And as I knew a State of Purity at eleven Years of Age, ſo I am one unto whom Infallibility hath been committed in all Things, *ſaith* Fox.

See his ſeveral Refuſals in Acts and Monuments, and Hiſtory of the Council of Trent.

I like not Liberty of Conſcience, I will never allow Liberty of Conſcience; What, Liberty to the Schiſmatick? No: What, Liberty to the Heretick? No: What, Liberty to the Apoſtate? No: No Liberty out of the Church, *ſaith the Pope.*

Nor

Nor do I like the Words Liberty of Conſcience. What, Liberty to the Epiſcopals? No: What, Liberty to the Presbyter? No: What, Liberty to the Independant? No: What, Liberty to the Baptiſt? No: No Liberty out of the Power, *ſaith* Fox. *See his Declaration, as cited p.* 12. *of the Spirit of the Hat, and p.* 97. *of Pilgrims Progreſs.* R. Hubberthorn's *Works, p.* 228. Burrow's *Works, p.* 615. *and* Fox's *Defence in* Penn's Alexander, *&c.*

For as Chriſt committed the Power of binding and looſing to *Peter*, whoſe Succeſſor I am, ſo I can bind and looſe whom I pleaſe, *ſaith the Pope.* *Acts and Monuments, p.* 167, 491, 592, 767, 768.

And as the Power of binding and looſing belongs to the Saints, which my Friends *Cole* and *Eccles* exerciſed on our Oppoſers *Muggleton* and *Story*, in binding them in eternal Chains, ſo I do now declare what I have not before told you, that I can bind and looſe whom I pleaſe, *ſaith* Fox. *See* Eccles's *Letter to* J. S. *as cited p.* 57. *of* F. Bugg's *Picture of Quakeriſm, and Hidden Things, p.* 220. *Pilgrims Progreſs, p.* 259. Cole's *Works, p.* 243. Penn's Judas, *p.* 85. *Tyranny and Hypocriſy, p.* 45. Rogers's *Chriſtian Quaker, Part* 4. *p.* 30. Jones's *Manuſcript, and p.* 74. *of the Life of* John Penyman.

Wherefore, ſee in your ordinary Viſitations, whether Divine Service at the preſcribed Times, Days and Hours, be duly obſerved, Aſſemblies duly frequented, Preachers Chriſten Children, ſee the Font be comely kept, Holy Water always ready, any Prieſts have Women, teach any Doctrine contrary to the Catholick Faith and Unity, go decently apparell'd, have their Crowns and Beards ſhaven, keep Regiſters of Chriſtenings, Burials, Marriages, and Books of Names of ſuch as are reconciled to the Church, *ſaith the Pope.* *Acts and Monuments, p.* 1859, 1913.

And ſee alſo, my Friends, in your Quarter Meetings, that your Monthly, Weekly and Firſt Days Meetings be duly kept at the Times prefixed, Aſſemblies well frequented, none marry contrary to our Orders, preach contrary to our ancient Teſtimonies, wear Lace, Ribbons, Cuffs, Fox's *Journal, p.* 354. Fox's *Several Papers, p.* 60, 62.

Select Epiſt. p. 148, 274, 276, 302, 359. *with their Yearly Papers in Print and Manuſcript.* G.W.*'s Rambling Pilgrim, p.* 23. Howgil's *Works, p.* 235. *Tyranny and Hypocriſy, p.* 72. F. B.*'s Seaſonable Caveat, p.* 44. *Quakeriſm drooping, p.* 134. *all which* Foxonian *Impertinences are moſt juſtly expoſed in Mrs.* Anna Bourignon's *Faithful Warning.*

Boot-hoſe-Tops, ſuperfluous Buttons, Skimming-diſh Hats, Slit-peak Waſtcoats, pay Tythes, give Money towards ſetting forth the Militia, ſay *You* for *Thou*, keep their Shops ſhut on the World's Holy-Days, paint any Thing on their Signs, but a Bedſtaff, Fire Shovel, Fork, Compaſſes, Plow, Harrow, Andiron, *&c.* not omit to keep a Book of Record of the Condemnations of the Tranſgreſſors of our Orders, *ſaith* Fox.

Acts and Monuments, p. 1558,

Beſides thoſe Rules, with the Directions I have cauſed to be adminiſtred with relation to the Goods of the Univerſity, I have preſcribed how many *Maſſes, Pater-Noſters* and *Ave-Maria's* every Man ſhould ſay when he enters into the Church, what he ſhould do there, how long he ſhould tarry, how many Prayers he ſhould ſay, what and how long he ſhould ſing, when he ſhould ſtand, when he ſhould ſit, when he ſhould curteſie, and how he ſhould meditate, when he hath left off to preach, *ſaith the Pope.*

See his Select Epiſt. p. 28, 275, 285, 288, 359, 368, 13, 92, 254, 426, 463, 329. *together with his ſeveral Manuſcripts, and Letter to* W. Rogers. *Journal, p.* 329. Alexander Parker's *To all who are Lovers of the Light, p.* 19. *with* F. B.*'s Picture of Quakeriſm, p.* 84, 86.

And beſides the ſeveral Directions I have given with relation to the Goods of our Church, I have alſo preſcribed my Friends, when to preach, where to preach, to whom to preach, what to preach, how long to preach, how to preach, how to pray, how to ſing, how to ſound, and how to behave themſelves when they have left off to ſing, ſound, pray and preach, *ſaith* Fox.

Acts and Monuments, p. 509.

Wherefore, like as a good Houſholder caſteth Wheat into the Ground, well ordered for that purpoſe, thereby to get the more Increaſe; even ſo we Will and Command, that the Preachers of God's

God's Word, preach according to his Matter propoſed, and not otherwiſe, and chiefly concerning the Adoration of the Holy Croſs, worſhipping of Images of Saints, going on Pilgrimage, of the Crucifix, bowing of Knees, offering Frankincenſe, Kiſſing, Oblations, and lighting of Candles, &c. *ſaith the Pope.*

And as the Spirits of the Prophets were ſubject to the Prophets, &c. in going forth to preach, when ſent by each other, without ſtaying till they had a Motion in themſelves to preach, ſo I exhort you to preach ſuch and ſuch Doctrine to the Magiſtrates, ſuch and ſuch to the Heathen Men, ſuch and ſuch to the *Blacks* and *Indians*, ſuch and ſuch to the Apoſtate Chriſtians, and ſuch and ſuch to our own Friends, particularly, that they be diſtinct from all the World in their Language, in their Ways, in their Love, teaching Books, Yea and Nay, Thou and Thee, Singular and Plural, many Things from one Thing, one Thing from two Things, many Ways from one Way, many Churches from one Church, many Words from one Word, and many Women from one Woman, &c. *ſaith* Fox. *Select Epiſt. p.* 413, 13, 254, 368, 302, 426, 427, 372, 280, 266, 149, 369.

In purſuance of which Godly Care of our Holy Church, I have confirmed a certain Order of Nuns, deviſed by my Prieſt *Arbriſal*, wherein, as I have given the Women ſuperiority over the Men, ſo they have, by virtue of their Authority, cauſed the Men, ſometimes moſt juſtly, to ſtrip themſelves ſtark naked, to receive their Diſcipline for their Tranſgreſſion, *ſaith the Pope.* *Frauds of Romiſh Monks, p.* 175, 181.

And after I had received this Goſpel and preached it, I was moved to ſet up Womens Meetings, under the Denomination of *The joyful Order of the joyful Goſpel, comfortable Order of the comfortable Goſpel, glorious Order of the glorious Goſpel*, and *everlaſting Order of the everlaſting Goſtel*, by virtue of the Precedent of *Micaiah*'s Idolatrous Mother, and thoſe good Women that wove Hangings for the Groves in the Houſes of the *Sodomites*; together with thoſe vertuous Ones, *Ely*'s Sons lay with, who aſſembled by Troops; for which Cauſe as I have given them *Select Epiſt. p.* 349, 350, 358, 360, 368, 282, 372. *and Journal, p.* 322, 412, 446.

Incouragement to all Womens Meetings in the World, first Impression, p. 23, 43, &c. per George Fox, *with his Order itself, as cited p. 83, 84. of* F. B.*'s Picture of Quakerism.* Rogers*'s Christian Quaker, Part 1. p. 62, 64, 65. with p. 9. compared with Part 4. p. 91. and* Ann Whitehead *and* Mary Eisom*'s Book in behalf of it.*

superiority over the Mens by enjoyning such as are to be married, first to propose their Intentions before them, under the penalty of their severe Discipline, so whoever slights or contemns them, are to be judged and condemned, *saith* Fox.

Acts and Monuments.

Wherefore, having nothing to do with those I Excommunicate, neither buy or sell with them that transgress our Institutions, *saith the Pope.*

See Rogers*'s Christian Quaker, Preface, with p. 36, 37. of the 7th Part, compared with* G. Whitehead*'s Accuser, p. 146, &c.*

And you that have given your Testimony against that Spirit of Opposition of our Orders, stand in your Testimony, till they answer by Condemnation, and do not strive or make Bargains with that which is out of the Truth, *saith* Fox.

Acts and Monum. p. 767, 1772.

All those that disbelieve my Doctrine, and presume to stand against the Privilege of our Church of *Rome*, are damn'd Hereticks, *saith the Pope.*

See Journal, p. 616. Select Epist. p. 175. with his Postscript to J. B.*'s Testimony.*

And all that deny the Doctrine and Discipline I have set up, or presume to oppose the Orders I have instituted in our Church, are separate, dark, canker'd, apostate Spirits, *saith* Fox.

Acts and Monuments, p. 104.

Notwithstanding, that such as question the Righteousness of our Institutions, may have what satisfaction is necessary; It is my Will, that *Cicilianus*, Bishop of *Carthage*, with his Defendants, shall repair to me at *Rome*, where they may be heard and rightly examined, *saith the Pope.*

Christian Quaker, Part 4. p. 27, 50, 60, 65, 96. with the Preface and Postscript.

And had *John Wilkinson* and *John Story*, with their eighty Subscribers, been right in their opposition of our Orders, &c. they would have come to me to *Swarthmere*, when I sent for them, *saith* Fox.

For

For their incouragement wherein, I do bequeath unto my moſt holy and moſt devout Son *G. W.* one conſecrated Roſe; to my moſt obſequious Son *W. P.* one holy Nail; to my moſt Catholick Son *J. W.* one Gang of St. *Agnus*'s Teeth; to my moſt obedient Son *J. F.* one of our Lady of *Loretto*'s Bricks; to my moſt officious Son *R. C.* one of St. *Mary Magdalen*'s Jaw-bones; to my moſt dearly beloved Son *E. D.* two Foot and a half of St. *Francis*'s Cord; and to *L. L.* my moſt Chriſtian Son, one dainty Wafer God, to pardon all his Sins and his Poſterity after him; all which holy Relicks, amongſt many other ſuch, I doubt not, but that they will reverently adore with that Veneration that is juſtly due to them, *ſaith the Pope.*

See Frauds of Romiſh Monks, p. 90, 161, 235, 355, 364. with the 10th Article of our Parliaments Impeachment of Father Philips, *the Queen's Confeſſor. Compared with their ſuperſtitious Donations of this Nature, mentioned in* Fox's *Acts and Monuments, and other Proteſtant Writings, too numerous to particularize on this occaſion.*

And beſides my Bounty of one half given to *Sarah Frickenfeild*, that ſerviceable young Woman to me, and my Daughter *Racball*, I do give to *Sarah Mead* my Tortoiſhel Comb-Caſe; to *N. Mead* my flaming Sword; to *Dan Abram* my Seal; to *J. R.* my other two Seals; and to my moſt valuable Son *Lower*, my Saddle, my Bridle, my Spurs, my Boots, my inward Lethereths, my Leather-Hood, and my Hammock, with the Thing they give Gliſters with; amongſt many other ſuch Nick-a-Nacks; all which make no Noiſe of, but do them in the Liff, as now ordered, *ſaith* Fox.

This Will of Fox's *puts me in mind of that renowned Virtuoſo* Nick Gimcrack, Steel's *Tatler tells us of, who having put off a good part of his Eſtate in ſuch natural Curioſities, as Toads, Beetles, Humming-Birds,* &c. *when he died through his over eager purſuit of a painted Butterfly, bountifully beſtowed on his Friends, his Collection of dead Butterflies, Drawers of Shells, Crocodile Eggs, Neſts of Graſhoppers,* Indian *Cabbages, Rattle-Snake Skins, Rats Teſticles, Whales Pizzles,* &c. *for want of better Matters to give them; wherein I am apt to think our famous* Pen *and preſent Country* Pope *muſt imitate them alſo, if he bequeath any Thing, he having beſtowed the beſt part of his real Eſtate, in defence of ſuch Principles, as much exceed not his* Fox's *Gliſter-Pipe, and* Gimcrack's *Curioſities, if I ben't much miſtaken.*

Acts and Monuments, p. 56, 598, 599, 1691, 1916.

Notwithſtanding thoſe my bountiful Benevolences, if you diſobey my Injunctions, as I muſt Excommunicate you out of our Holy Church, in order to your Spiritual and Temporal Deſtruction, ſo if you will but believe my Doctrine of Tranſubſtantiation, *&c.* againſt your Conſcience and Eye-ſight, I will for this time pardon your Obſtinacy, *ſaith the Pope.*

Hidden Things brought to Light, p. 7, 9. Chriſtian Quaker, part 4. p. 78.

And as it will be a breach of Unity, if thou *John Perrot* perſiſt in keeping on thy Hat when we pray, as thou affirms the Lord requires thee, ſo do but thou act againſt thy Conſcience, in pulling it off, as I exhort thee, and thou ſhalt have mine and my Friends Love along with thee, *ſaith* Fox.

Tyranny and Hypocriſy, p. 5, 11, 12. Account of the Life of John Penyman, *p. 91. compared with Mrs.* Anna Bourignon's *Relation of their threatned Excommunication of one of their Friends, p. 104. of her Warning.*

See the 8th Book of the continued Hiſtory of the Martyrs, p. 211, 212. as cited in the Preface to Fr. Bugg's De Chriſt. Libert. *compared with this Popiſh Excommunication at large, as ſet forth in* Fox's *Acts and Monuments.*

Otherwiſe, by the Authority of God the Father Almighty, and of the bleſſed Virgin *Mary*, St. *Peter* and St. *Paul*, with all the Holy Saints, we Excommunicate, utterly Curſe and Ban, commit and deliver to the Devil of Hell, him or her, whatſoever he or ſhe be, that have, in ſpight of all Holy Saints, *&c.* fixed up with Wax, ſuch curſed and Heretical Bills of Blaſphemy, upon the Door of this and other Holy Churches within this City, and particularly thee *Thomas Bennit*, we give Body and Soul to the Devil and Fiend, to be Curſed ſtanding, lying, riſing, walking, running, ſleeping, waking, eating, drinking, and every Thing elſe whatever, *ſaith the Pope.*

Pen's *Quakeriſm, a new Nick-Name, p. 165. Serious Apol. p. 106.*

And as we have nothing but Woes and Plagues for the Prieſts, *&c.* ſo thou curſed Serpent, thou Son of Perdition, thou falſe Prophet, poſſeſs'd by the Devil, growing Mad, Plagues and Vengeance is thy Portion, thou *Perrot*; and Oh thou filthy Beaſt *Camelford*, no Prayers can we ſend to thee, but

but for thy Deſtruction, thou Man of Sin and Enemy of Chriſt, O thou Impudent and Brazen-fac'd, thou Hypocrite and Phariſee, thou art damned openly, thou art in the Sorcery, in the Witchcraft, and in the Adultery, and in the corrupt Seed, whoſe Bleſſings are curſed, O thou ſlanderous Beaſt, thou natural brute Beaſt, I charge thee to be a Witch, thou deaf Adder and Serpent, thou Child of the Devil, Blaſphemer and Enemy of all Righteouſneſs, thou blind Sot, thou dark Sot, the Plagues of God are due to thee, that is thy Portion, and thy Torments are begun, and ſo farewel to thee, *ſaith* Fox.

Fox's *Truths Defence, as cited in the Introduction to* F. B.'s *Brief Hiſtory, and p. 56. of his Picture of Quakeriſm, compared with* R. Crane's *ſtrict Account of* Babylon's *Merchants*, &c.

Now if thoſe Things I do, be ſaid to be done, *Not of Man, but of God*, what can you make of me but God, *ſaith the Pope.*

Acts and Monuments, p. 769, 1774.

And as he that hath the ſame Spirit that raiſed up Jeſus from the Dead is equal with God, (the which as I witneſs) it muſt needs follow (what thou makeſt ſuch a pother about) that I am equal with God, *ſaith* Fox.

Saul's *Errand, p.* 8, &c. *Journal. Great Myſt. p.* 67, 100, 127, 248. *Doctrinal Works, p.* 29. Howgil's *Works.*

And to the intent that all may ſee I lack not Witneſſes, if I liſt to bring them forth, you ſhall hear the whole Choir of my divine Clergy brought out, with a full Voice, teſtifying in my behalf, *That I, the Vicar of Jeſus Chriſt, have power on Things Celeſtial, Terreſtial and Infernal*, &c. *All the Earth being my Dioceſs, and I the Ordinary of all Men*, &c. what can be more effectually ſpoken, to ſet forth the Majeſty of my Juriſdiction, which I have received immediately of the Lord, of the Lord, I ſay, and of no Man, having the Authority of the King of all Kings upon Subjects, I am all in all, and above all, *ſaith the Pope.*

Acts and Monuments, p. 1768.

And as I am one whom Thouſands will ſtand by in a Heavenly Record, That my Life reigns, and is ſpotleſs, the dropping of whoſe tender Words

in

in the Lord's Love was my Childrens Nouriſhment, ſo I am made to call upon my Miniſtring Friends, ſaying, *Sound, ſound, ſound abroad, ye faithful Servants of the Lord, and Witneſſes in his Name; ſound, ſound, ſound, ye Trumpets of the Lord, awake them that be aſleep in* * *Death and Hell; ſound, ſound, ſound, that all may hear the Voice of God, the ſecond* Adam, *the Voice of the Light; ſound, ſound, ſound, ye Trumpets, the melodious Sound; ſound abroad, that all the Deaf may hear the Voice of the Bridegroom, the Voice of the Bride, the Voice of the great Prophet, the Voice of the great Shepherd, the Voice of the great Biſhop, the Voice of the great King,* ſaith Fox.

See Blakeling's *Certificate of this* Fox, *as cited p.* 47. *of* F. Bugg's *Pilgrims Progreſs, compared with* J. Audland *and* Cole's *blaſphemous Letters, and p.* 329. *of* Fox's *Journal, with p.* 77. *of the 5th Part of Chriſtian Quaker,* &c.

* *I doubt thoſe that are in the latter, don't find it a place to ſleep in, whatever he hath done in his Way thither, who, inſtead of deſerving thoſe lofty Eulogies, ſhall have his Name ſtink as the Dung, for his horrid Treachery, Apoſtacy and Tyranny, before this our Age be expired, as our true Friends* Robert Rich *and* John Wilkinſon *in effect foretold him, and that not without reaſon ſufficient, ſince if he that takes upon him to eſtabliſh Religion, Worſhip, or Diſcipline,* &c. *as Head of the Church, be an Uſurper on the Prerogative of Chriſt, as the* Quakers *have confeſſed, in p.* 15. *of their Good Old Cauſe demonſtrated; then this our exalted* Fox *having taken it upon him to be ſuch an Eſtabliſher, as aforenotified, this our exalted* Fox *muſt be an Uſurper of Chriſt's Prerogative, by their own Confeſſion; of which, as he and his Supporters were forewarn'd by the Lord himſelf, through his Servant* Edward Burrows, *in an Epiſtle of his, as cited p.* 82. *of the firſt part of* W. R.'s *Chriſtian Quaker, I have no cauſe to queſtion, but that he is ſhortly to appear with his Righteous Judgments upon the Earth, to execute his Woes on them for their preſumption, as the ſaid* E. B. *therein expreſly foretold them.*

In Obedience to which *Luciferian* Impoſitions, the *Pope's Popelings*, with our *Fox's Foxlings*, in moſt blaſphemous Conſort, fall on to ſound thoſe their Gods Eulogies, as follows,

The Pope is that Light that is come into the World; in the Pope is all manner of Power; a certain divine Power in the Pope; the Pope is the chief

chief of Biſhops; the Pope is the Heir of the Apoſtles; our Lord God the Pope, &c. *ſaith the Papiſt.* *See Preface to the Second Edition of* F. B.*'s Pilgrims Progreſs, compared with the Biſhop of* Otento*'s Oration, as cited p. 4. of the 2d Part of* Rogers*'s Quakers divided.*

Our *Fox* is the Light of the World; him by whom the World was made; and doth enlighten every one that cometh into the World; the Father of many Nations, whoſe Kingdom is eſtabliſhed in Righteouſneſs, and Life reaches through us his Children, who cannot live but in his Preſence; wherefore, as it was ſaid of Chriſt, *That he was in the World, and the World was made by him, and the World knew him not*; ſo it may be ſaid of this true Prophet [*Fox*] whom *John* ſaid, *He was not.* Since though many Sons have done vertuouſly in this our Age, yet, dear *George*, thou excelleſt them all, who art more than a Thouſand of us; Glory unto thee, Holy One, for ever, thou art the King of *Iſrael*, all Nations ſhall Worſhip thee, who art a God, and not a Man, *ſaith the Quaker.* *Teachers of the World unveil'd, p. 26, &c. Quakers Challenge, p. 6. News coming up out of the North, p. 15, 41, &c.* Blakeling*'s Certificate.* Pen*'s Preface to his Journal.* Audland *and* Cole*'s Letter.*

Hidden Things brought to Light, p. 40, &c. Rogers*'s Chriſtian Quaker, 5th Part, p. 57. and 7th Part, p. 38. Quakers divided, p. 8, &c.* Penyman*'s Life, 73, 74. Snake in the Graſs, p. 117, 118.* Bugg*'s Pilgrims Progreſs, &c.*

I know our Fox*'s depraved Collegues will cry out with open Mouth, I wrong them grievouſly in thoſe my Repreſentations of their Expreſſions, under pretence of their meaning not being that he was God and Chriſt, but the Spirit within him, as they have often explained themſelves; but as this is no more in effect than the Papiſts will ſay for themſelves in theirs, concerning the Pope, ſo ſince they in fact exalted this their* Fox *in their Place and Station, by magnifying his Documents from the Light within him from his Creation, as God and Chriſt's Divine Rules, immediately proceeding from the uncreated Word of Life; I muſt needs tell them, that as the* Jewiſh *High-Prieſt (who joined in our Saviour's Crucifixion) was made to deliver a Prophetick Teſtimony, in proof of his being the Chriſt of God, and only true Meſſiah, to the contradiction of his own Tranſactions towards him; it is no ſurprize to me, that they in like manner ſhould be thus cauſed to call their* Fox *in Terminis,*

minis, *what he had aſſumed in Fact, againſt their own Intentions, in evidence of their juſt Infatuation in his blaſphemous Exaltation, and in juſtification of thoſe my Repreſentations; the due Conſideration whereof, as it will be found a Key to unlock all the myſterious Iniquity of their own and Patron* Fox's *Defences againſt their Opponents Charges of this Nature, ſo inſtead of thinking to hide thoſe their Blaſphemies from the ſight of the Almighty God and his faithful Servants any longer, by ſuch deceitful Pretences, it highly concerns them to confeſs their Guilt herein to all the World, as ſoon as poſſibly may be, in order to avoid, if poſſible, the dreadful conſequence of their further perſiſtance in thoſe their Popiſh Enormities.*

Acts and Monuments, p. 654, 748. Wherefore, reſolved that as our Holy Father the Pope hath forbidden Marriage in Kindred, to the ſeventh Degree, they may not (but for the Publick Good with Kings and Princes) be diſpenc'd with, *ſaith the Papiſt.*

See Fox's *own Teſtimony of himſelf, in p.* 354. *of his Journal, with that of* Barkſhire *Friends, at the Front of his Doctrinal Works, compared with this Order of* Anno 1675. G. W.'s *Defence, and* Criſp, Wood *and* Parr's, *&c. Obſtructions in Conſequence of it.*

And as our Reverend Patron *Fox,* (who was a careful Overſeer of our whole Flock) ſet forth an Order againſt Marriage of Firſt Couſens, which (by the Terms of it) may be extended to the ſeventeenth Degree, as well as the ſeventh; reſolved that neither Firſt Couſens, or any other Kindred, (that we judge comes within the Bounds of its Prohibition) be diſpenc'd with to any amongſt us, *ſaith the Quaker.*

Acts and Monuments, p. 165, 29. Reſolved, That every Woman, after the Death of her Husband, remain Twelve Months a Widow, or loſe her Joynture, *ſaith the Papiſt.*

See G. W.'s *Letter, together with their Order, as cited in their Anſwer to* John Cox, *&c. compared with* Fox's *Select Epiſtles, p.* 487. Reſolved, That none amongſt us be allowed to marry within leſs than a Year after the Death of their firſt Husband or Wife, whatever Neceſſity they pretend for it, *ſaith the Quaker. Journal, p.* 334, *&c. in behalf of it.*

Reſolved,

Reſolved, That Marriage without Parents Conſent be made void, *ſaith the Papiſt.* *Acts and Monuments, p. 669, 670, 746.*

Reſolved, That none amongſt us be ſuffered to marry without their Relations and Guardians Conſent, (as well as their Parents) *ſaith the Quaker.* *See their Order, with* G. Fox's *Select Epiſt. p. 282.*

Reſolved, That whatſoever Prieſt or Deacon ſhall marry a Wife, or Proteſtant Infidel, ſhall be forbid to ſing Maſs, read the Goſpel, execute any Divine Service, or be buried amongſt us, *ſaith the Papiſt.* *Acts and Monuments, p. 1134, 1144. compared with p. 670, 785, &c. of the Hiſtory of the Council of* Trent.

And Reſolved, that whoever amongſt us marries by a Prieſt, or with an Unbeliever, (as they account all other Proteſtant Profeſſors beſide themſelves) be rejected, as Perſons become one with Infidels in their Life, and refuſed Burial amongſt us when they are Dead, *ſaith the Quaker.* *See their* Devonſhire *Houſe Order of the 15th of the 5th Month, 1690, with* Fox's *Select Epiſtles, p. 147.*

Through which Antichriſtian Innovations, as the Pope's Fiſh-Pond became ſtuffed with Thouſands of Baſtards Heads, as a perpetual Warning againſt ſuch ungodly Impoſitions. *Acts and Monuments, p. 29, 137, 138, 139, 201, 833, 1126, 1127, &c.*

So our depraved *Quaker* Church hath been augmented by a Brood of the ſame ſort, out of Chriſtian Wedlock in like manner, through the ſame Doctrine of Devils, of their *Fox*'s Promotion. *See the ſeveral Inſtances in my Rejoynder to* G. W. *together with thoſe mentioned under the Head of* Impoſition.

What doting, frantick Wretch is this *Groſted* of *Lincoln*, that ſo boldly and raſhly dare judge of our Doings? By ſweet St. *Peter* and *Paul*, were it not, but that upon our own Clemency and Good Nature we have refrain'd, we would hurl him down *Acts and Monuments, p. 329.*

down to such Confusion, as would make him a Fable, a gazing Stock, an Example and Wonderment to all the World, *says the* Romish *Pope.*

A horrible Lie by the way, though attested in their Quakers Remonstrance, and several Declarations, compared with this our Friend W. P.*'s Self-denying Favour towards me.*

And was it not, that we are a People whose Principles have taught us to pass by all Injuries, with whatever is said or done to us, without offering to defend or revenge our selves by such Carnal Weapons, as Swords, Spears, Goals, *&c.* we should have this *Pickworth* laid full low in Iron Chains, for his audacious Affront, in publishing his Charges against us at the *Royal Exchange* in *London, says* Pen *our Country Quaker Pope.*

Acts and Monuments, p. 501.

In order whereto, We *Thomas,* Archbishop, by Assent, Consent and Authority, do Degrade thee *William Sautree*; in token whereof, we take from thee the Book of our Church Legend, and do deprive thee of all and singular manner of Dignities of such a Recorder, *says the Papist.*

This was first transacted upon my Opposition to their Order against First Cousens above 20 *Years ago, and at Times continued by Intervals, when they had returned me it, till upon my further pursuit of their Innovations, they finally took it for altogether.*

And We *Thomas Robinson,* &c. by an unanimous Agreement at this our Quarter Meeting, do Degrade and Depose thee *Henry Pickworth*; and in token thereof, do now take from thee the Record Book of our Transactions, thereby depriving thee of the Dignity and Privilege of being our Recorder, *saith the Quaker.*

Acts and Monuments, p. 507, 824, 830. *History of the* Trent *Council, p.* 302, 305, 309, 372.

For as it is a manifest and plain Case, that he doth Wrong and Injury to our most Reverend Council, who revolteth from the Things therein once discuss'd and decided, because Nothing is to be called in Question, that hath been defined by General Councils, *saith the Papist.*

So it is as manifest and plain a Case, that he doth Wrong to our Yearly Meeting, who revolteth from

from the Things once agreed therein, ſince as we have given it as our Senſe and Judgment, that no ſuch contemptuous Names, (as calling Men and Womens Meetings, *Courts*, *Seſſions*, *Synods*, &c. or faithful Friends Papers, *Mens Edicts or Canons*, &c.) be ſuffered amongſt us, we can admit nothing to be called in Queſtion, that is given from the Light in our Body, to which all Power in Heaven and Earth is committed; the Doctrine of more Judgment being given to the Church, than to the inviduals Members of it, being not an Error in the Church of *Rome*, but their Error is, in accounting theirs (and not ours) the true Church, *ſaith the Quaker*.

Yearly Epiſt. of Anno 1666, *and* 1675, *amongſt others incerted in* F. B.'*s Seaſonable Caveat.* G. W.'*s Manuſcript in behalf of their Orders.* Joſiah Cole's *Works, p.* 93. *Aſſertion, as*

F. B.'*s Pilgrims Progreſs, p.* 24, 29. *and* W. Penn's *cited p.* 25. *of Tyranny and Hypocriſy detected.*

Wherefore, Reſolved at this our Council, That if the Proteſtants will not ſubſcribe to our Opinion in the Euchariſt, they ought not to have Audience in the reſt, *ſaith the Papiſt.*

Hiſtory of the Council of Trent, *p.* 453, 855.

And Reſolved at this our Meeting, *&c.* That if *William Rogers* and *Henry Pickworth* will not condemn themſelves for calling us *Apoſtates*, they ſhall not be heard by us in a Church way, in what they have to alledge, in order to prove us ſo, *ſaith the Quaker.*

Thus as they ſerved William Rogers, *as he told me.*

So they followed the ſame Method in their Dealings towards me.

For it was determined from the beginning of our Council, and ever ſince obſerved, That nothing may be propoſed therein, but by the Legates of his Holineſs, wherefore we cannot admit any elſe to propoſe Matters to be diſcuſs'd in our ſaid Council, much leſs that the Proteſtants have any part therein, *ſaith the Papiſt.*

Hiſtory of the Trent *Council, p.* 542, 684, 64, 399.

And as it hath been long ago agreed on in our Yearly Meeting, and ever ſince obſerved, That nothing be propoſed therein, but what is firſt peruſed and allowed of, by ſuch as we have deputed for that purpoſe, by our Preſident's Direction; ſo we can

Elwood's *Truth defended. Compared with the Oppoſition I and others have met with upon their Orders occaſion.*

can by no means admit any to offer what is not firſt by them read and approved, much leſs conſent to our Diſſenters Entrance amongſt us, in order to eaſe their Minds of what lies upon them to offer towards our Rectification, *ſaith the Quaker.*

Council of Trent, *p.* 61, 64, 399.

Wherefore, as it is manifeſt, That none have a Voice in our Council, by the Right of the Canon, but Biſhops and Abbots by Cuſtom, and ſome others by the Pope's Privilege; the others that deſire to be heard, ought to ſubmit themſelves to the determination of thoſe, *ſaith the Papiſt.*

By G. F. *not Chriſt, nor to Saints, but ------- See their Yearly Epiſt. of* Anno 1666. Fox's *Select Epiſtles, p.* 290. *Together with* Pen's *Preface to* Fox's *Journal, compared with their conſtant Excluſion of all others.*

And as we the Miniſtring Friends, who are called to Labour and Watch for the Good of the Souls of our Auditors, have a true diſcerning of the working of that Spirit, which leads into Diviſion or Exaltation above the Body of good and ancient Friends, who never revolted from the Faith once delivered to us; We do unanimouſly, and with the Lord's preſence, teſtifie, That ſuch ought not to have Dominion, Office, Rule or Goſpel Authority in the Church; none being to have a Voice in our Yearly Meeting, by our Rules, but Elders, Correſpondents and Repreſentatives, with ſome few others by our Patron's Intereſt; all others that deſire to be heard, ought to ſubmit to the determination of theſe; it being abominable Pride, when any particular will not admit of the Judgment of the Witneſs of God [*i. e. Light*] within Friends, *ſaith the Quaker.*

Acts and Monuments, p. 634.

Wherefore, He that doth contemn the Church, which is the Spouſe of Chriſt, and he that gives leſs Credit to the Decrees of this our Council at *Baſil*, than unto the Goſpel, is to be accounted a prophane *Ethnick* and *Publican*, *ſaith the Papiſt.*

Meaning their Light, as aforenotified.

And if any pretend to be of us, and in Caſes of Controverſy will not admit to be tried by the Church of Chriſt, nor ſubmit to the Judgment given by the *Spirit of Truth*, in the Elders and Mem-

bers

bers of the ſame, but kick againſt their Judgment as only the Judgment of Man; it being conſiſtent with the Doctrine of ſuch good and ancient Friends, as are found in the Faith *once* delivered *to us*; then we teſtifie in the Name of the Lord, that he or ſhe perſiſting in their Rejection, together with thoſe that countenance or encourage them, ought to be rejected as Perſons joyned in one with Heathens and Infidels, *ſaith the Quaker.*

See Yearly Epiſt. 1666. *above-mentioned, as cited and defended by* W. P. *in his* Judas *and the* Jews *comb'd.*

Pray let Things be kept ſecret which are handled in our Congregations, as well to avoid Oppoſition, as becauſe Things are held in greater Reputation and Reverence, when they are not known to all, *ſaith the Papiſt.*

Hiſtory of the Council of Trent, *p.* 29, 33, 478.

And as we have often adviſed, That Things be kept private, which are agreed on in our Yearly, Quarter and Monthly Meetings, that Adverſaries may not know of them, ſo we have from time to time ordered, that few or more of our Yearly Papers be printed, than there is Quarterly or Monthly Meetings in *England*, &c. *ſaith the Quaker.*

Select Epiſt. p. 290. G. W.'s *Manuſcript in behalf of their Order againſt Firſt Couſens Marriage, compared with their repeated verbal Admonitions in their ſaid Yearly Meeting in my Audience.*

In purſuance of which Antichriſtian Exhortations, as the proud Biſhop of *Rome*, and his *Popiſh* Cardinals, would by no means ſuffer the Truth of his and their Doctrines to be tried in a way of free Conference, in a free Council, or otherwiſe, leſt their Corruptions ſhould be detected, and aſſumed Authority expoſed, according to their Demerits, as *J. Fox* in his *Acts and Monuments* hath well notified.

See Acts and Monuments, p. 286, 288, 653, 820, 844, 911, 1057, 1076, 1344, 1884.

So would not our *Fox* and *Whitehead*, with their Accomplices, by any means allow their Deeds to be brought to the Light, in the ſame way and manner in our Yearly Meetings, for the ſame reaſon, how much ſoever they have by Word or Writing pretended to it, as our ancient Friend *William Rogers*, as well as myſelf, hath often obſerved.

See Fox's *ſeveral Papers to the Presbyterians, &c. p.* 33, *&c. Compared with* William Rogers's *Preface and Poſtſcript to his Chriſtian Quaker.*

Acts and Monuments, *p.* 221, 838, 1206.

Notwithſtanding, as the Pope's Emiſſaries have made no Bones to Excommunicate Perſons out of the Church moſt audaciouſly, (without a Hearing of their Cauſe) in their Abſence, as well as without giving the Accuſed a Copy of their Charges, in order to their Defences.

See Rogers's *Chriſtian Quaker*, *Preface and Poſtſcript.*

So hath our *Fox's* Vaſſals been guilty of the ſame Crimes alſo, in all reſpects, towards *John Wilkinſon*, *John Story* and *John Whitehouſe*, amongſt others, as hath been largely proved, beyond their Abilities to defend themſelves.

Tyranny and Hypocriſy, *p.* 58. *Pilgrims Progreſs*, *p.* 107. *Picture of Quakeriſm, and Account of the Life of* J. Penyman, *p.* 92.

Acts and Monuments, *p.* 608.

Through which corrupt Practices, as the *Popiſh* Church of *Rome* laid their Chriſtian Monitors under a neceſſity to publiſh their juſt Charges againſt them, in the moſt publick Places of Converſe in the City of *Conſtance*, in order to their Diſcharge for their abuſive Aſperſions.

As appears by W. Rogers, Tho. Criſp, *and others of our Friends Books and Papers, with* Fox *and* Whitehead's *Hypocritical Anſwers to them.*

So our depraved *Quaker* Church, by ſuch ungodly Actions, hath in like manner laid me, and others of their true Friends, under the like neceſſity to expoſe them to all the World, by a publication of our juſt Charges in City and Country againſt them; which they have been ſo far from making a right uſe of, through their true Repentance of their great Wickedneſs, as that they have hardened themſelves and Collegues therein, by Railing againſt us, as *Tellers of their Weakneſſes in* Gath, *and publiſhing them in* Askalon, contrary to Scripture Exhortations; through which provoking Inſolence,

Acts and Monuments, *p.* 1869.

When the ancient Proteſtants were concern'd to ſtand up in the Popiſh Aſſemblies, to clear themſelves *Viva Voce* of their Adverſaries Abuſes, by ſhowing the Chriſtian Courſes they had previouſly taken to prevent it; they uſed to cauſe them to be pull'd out by Violence, in order to their bodily Puniſhment by the Civil Magiſtrate, as Diſturbers of their Church, for want of Ability to anſwer them.

So

So hath it been the Practice of those our depraved *Quakers*, to thrust, pull, pinch, fight and haul out of their Publick and Private Meetings for the same end, as Troublers of their *Israel*, in like manner, such amongst us as have been concerned to testifie against their Corruptions.

As appears in the Case of John Penyman, Robert Larrence, Thomas Boyse *and* Isaac Pearson, *amongst others afore-mentioned.*

Notwithstanding, we deliver those that transgress our Holy Ecclesiastical Laws to the Secular Power, to be bound by them, yet it is our Christian Method, to beseech them earnestly in the Bowels of Jesus Christ, that such severe Punishment, as in this behalf is to be done to them, may be so moderated, as that no Rigour may be used towards them, *says the Papist.*

Acts and Monuments, p. 998.

And though we were for having the Priests banished and slain in *Oliver*'s Time, under the Notion of *Baal*'s Priests, and were the causers of *Stubbs* and *Fowler*'s Heart-breaking, *Penyman* and *Pearson*'s Imprisonment, *Perrot* and *Rich*'s forsaking the Kingdom, and *Boyse* and *Larrence*'s, &c. barbarous Bruises and Bloodshed, by hauling them out of our Meetings and Galleries, *&c.* into the open Street, in order to their further Punishment by the Civil Magistrate, for their Opposition to our Institutions, *&c.* yet 'tis well known, how tenderly we have dealt with them, and with what great earnestness we have sought their Welfare, *says our depraved Quaker.*

News out of the North, p. 31. *Account of the Life of* John Penyman, *p.* 28, 32, 33, 53. *Good Counsel rejected, p.* 35. *Tyranny and Hypocrisy, p.* 15, *&c.* Pen's Judas, *p.* 18, 21, 35. Roger's *Christian Quaker, in* 5 *Parts.* Boyse's *Quakers Wickedness, with* Pen's *Quakers Charity.* Rich's *Hidden Things; p.* 15, 18. *compared with p.* 32. *of their Nameless Answer to it.*

Wherefore, suffer none to preach, teach or defend any Errors, or read Hereticks Books, neither admit *John Wickcliff*, *Nicholas Herford*, *Philip Repindon*, &c. (who are vehemently suspected of Heresy) unto the Office of Preaching, whilst they clear their Innocency before us, *saith the Papist.*

Acts and Monuments, p. 432, 448, 506, 930, 992, 1633.

Yearly Paper of 1666. Chriſtopher Taylor's *Epiſtle of Caution, compared with the Second Days Meetings Letter to* York *Yearly Meeting, concerning* Richard Ranſam. Rogers's *Quakers divided, p.* 14. *and Chriſtian Quaker diſtinguiſhed from the Apoſtate and Innovator.*

And ſuffer no Diviſions or Schiſms amongſt us, nor read Adverſaries Books, neither admit *Richard Ranſam*, nor any Woman Friend or Friends from *London* or *Eſſex*, to Travel with him to preach, but admoniſh him and them to return home, and be firſt reconciled (as we have done here in *London*) by condemning himſelf, for his diſorderly breaking out againſt our Miniſtring Brethren, &c. ſince our depraved Miniſters ought (whatever hath been their Gifts) to leave off Miniſtring till they be reconciled to the Church, *ſaith the Quakers.*

Acts and Monuments, p. 168, 992, 1076, 1514.

Alſo ſee, that no manner of Perſon from henceforth Print, or preſume to bring, ſell, receive or detain, any written or printed Book, Propoſition, Poſition, Sentence, Word, Syllable, or Letter, which is, or ſhall hereafter, be made againſt the Faith Catholick, or againſt the Decrees, Laws and Ordinances of Holy Church, *ſaith the Papiſt.*

Yearly Paper of 1693. *as cited in p.* 38, 42, 43, *of* F. B.'s *Seaſonable Caveat, conſonant to the Six Weeks Meetings Direction, the* 30*th Day of the* 10*th Month* 1690, *and* Chriſtopher Taylor's *Epiſtle of Caution.*

And as it hath for a long time been our Practice, to overſee ſuch Books as are to be printed, to ſee that all our Monthly and Quarter Meetings reſpectively take notice of all Friends Books, that are or may be ſent to them for that end; and if any out of the Unity of the Body of Friends, print, publiſh, or offer to ſale, any that is not of Service for the Truth, or approved by Friends, we do *Warn and Charge* all Friends to beware, and take heed of having any Hand in printing, publiſhing, or ſpreading ſuch Books or Writings, *ſaith the Quaker.*

Acts and Monuments, p. 11, 304, 1116.

In purſuance of which Antichriſtian Injunctions, as the Pope and his Popelings have not ſtuck to falſify ancient Councils and Writings, by purging out ſuch Parts of them, as diſcovered his Antichrian Uſurpation and Cruelty.

So

So hath our *Fox* and his *Foxlings* in like manner, made no Bones to race out ſuch Parts of our ancient Friends Books and Papers, as detected their Error, Apoſtacy and Tyranny. In Conſequence of which Wickedneſs

See their Abuſe of J. Whitehead's *Letter, with their other moſt abominable Expulſions, under that Title, compared with their Paper of the 18th of the 6th Month* 1693. *Pilgrims Progreſs, p.* 251. *to* 168.

As thoſe pretendedly Holy *Romiſh* Prieſts judg'd it far better to ſuppreſs all publication of the laſcivious Intrigues of their Monks, Friers and Nuns, than to expoſe them to the World, to the juſt Ignominy of thoſe idle Profeſſions, leſt the Hereticks (as they call them) ſhould make their Advantage of it.

Frauds of Romiſh *Monks, p.* 173.

So hath it been the practice of our pretendedly ſanctify'd, Innocent and Harmleſs *Quakers*, to uſe all the deceitful Arts their Light within could furniſh them with, to conceal the bodily Debaucheries (as well as Religious Corruptions) of their chief Teachers, by diſcouraging all Attempts of their Diſcovery, in order to their Repentance, leſt their Oppoſers ſhould detect their pretences to Infallibility by ſuch Inſtances of their Imperfection; notwithſtanding

Tyranny and Hypocriſy, p. 47. *to p.* 52. *Compared with* Pen's Judas, *p.* 42, *&c. And their Repreſentation of* Rebecca ------- *as diſtracted for her publick Acknowledgment (of a Right-Hand-Man's of* G. Whitehead's *frequent uſe of her Perſon, before he went to exhort us in our publick Meetings at* Lincoln) *after her Repentance.*

The Lord who hath thus advanced us to the Office of the See Apoſtolick, is our Witneſs, how we both Day and Night, revolving in our Mind, do cogitate nothing more, than how to ſatisfie the Parts of a good Paſtor, in attending the Health and Cure of the Flock, inſomuch as there is no one particular Sheep therein, ſo infected, ſo ſick, and ſo far gone aſtray, who our deſire is not to recover, ſeek and reduce into the Lord's Fold again, how much ſoever we have ſuffered by their Reproaches, *ſaith the* Romiſh *Pope.*

Acts and Monuments, p. 827.

G. W.'s *Judgment fix'd, p.* 354. *as cited p.* 247. *of* F. B.'s *Pilgrims Progreſs;*

And as I make my Appeal and Supplication against this jealous, dividing, rending Spirit, that hath appeared in Strife, &c. againſt thy Servants; ſo thou knoweſt, O Lord, that as thou haſt endowed me with a Chriſtian Spirit, and with Faith, Patience and Rejoycing under all my Sufferings, thou haſt endowed me alſo with the Spirit of Righteous Judgment, Underſtanding and Zeal, in defence of thy Goſpel, *Amen, Amen, ſaith the Soul of* George Whitehead, *our preſent City* Quaker *Pope.*

Acts and Monuments, p. 604, 822, 1126, 1216, 1246, *&c.*

Wherefore, ſince this *Martin Luther* contemptuouſly continues to expoſe our Holineſs, by his Heretical Books, we Will and Command, under the Virtue of Holy Obedience, that you ſtraitly burn, or cauſe to be burned, his Errors, in the ſight of the Clergy, under the penalty of our high Diſpleaſure, *ſays the* Romiſh *Pope.*

Conſonant to their Practice to F. Bugg, *in burning his Papers in his Defence, for want of Honeſty to Examine* (*as well as Ability to Anſwer*) *them, of which he in p.* 134, 139. *of his Picture of Quakeriſm, alſo moſt juſtly complaineth.*

And as we have Time after Time commanded *Henry Pickworth* to make away his reflectious Book againſt our Holy Order, which he ſtill contemptuouſly refuſes; ſo we exhort thee *Thomas Robinſon* to burn, or ſee *Henry Pickworth* burn (or ſome otherways make away) the ſame, as he expects to get on with his Marriage amongſt us, *ſays* George Whitehead, *our City* Quaker *Pope.*

Acts and Monuments, p. 1933.

In purſuance of which Antichriſtian Exhortations, as the *Popiſh* Bigots are ſo ſtrict in the Obſervation of their *Popiſh* Rules, as that they will have Aſhes on *Aſh-Wedneſday*, though they act never ſo much Wickedneſs at Night; refuſe to eat Fleſh on *Fridays* for Conſcience-ſake, though they ſcruple not to Swear, Drink and Dice all the Night.

Witneſs G. Good *and* J. Skirm, *and their Friends ſcrupulous Superſcrip-*

So have I known of our ſtarch'd *Quakers*, who, though they would not tranſgreſs their *Fox*'s and *Whitehead*'s Rules, in buying Tythe-Corn of a Prieſt; call Firſt-Day, *Sunday*; a Steeple-Houſe, a Church; ſay *You* for *Thou*; Thank ye, for Favours received; wear a needleſs Button; or take

an

an Oath to end Strife between Man and Man for Conſcience-ſake, whatever any ſuffered for want of it: Will not only not ſtick to buy ſtollen Corn, &c. of Mens Sons and Servants, but alſo cheat you in Bargains and Bills of Account moſt unmercifully, if not well look'd to, wherein they as certainly come off ſcot-free, as they are ſurely ſeverely cenſured for the leaſt Omiſſion of thoſe their Apoſtles Impertinences.

tion of his Letter elſewhere mentioned amongſt other ſuch vile Practices, with their omiſſion to do Juſtice upon our Complaint to them, for which our Friend John Penyman, *in p.* 109. *of the Account of his Life, moſt juſtly expoſed them.*

Thus as Ignorance in the Church of *Rome* paſſeth for Chriſtian Simplicity, in favour whereof they attribute, *Bleſſed are the Poor in Spirit*, &c. to perſwade their Votaries to lay by the uſe of their Reaſon, the better to chouſe them into a Subjection to their Innovations, and pick their Pockets for their Indulgences.

Frauds of Romiſh *Monks, p.* 263.

So nothing is more cry'd out on by our *Quaker* Bigots, than the Exerciſe of our Rational Faculties, in our detection of their Impertinencies, to enſlave us the more eaſily, through our Stupidity; in favour whereof, as they call loudly upon us to exclude the Reaſon, the Wiſdom, and the Jealouſy, and have our Eye to the Brethren, that if we don't ſee, we may follow them that do; under pretence, that as we muſt be Fools for Chriſt's ſake, Wiſdom will undo us, for which cauſe we muſt not only keep down the Wiſe part, but alſo come to deſpiſe it. In order whereto

Rogers's *Preface to his Chriſtian Quaker, comp. with part* 4. *p.* 33. *of his Book, together with p.* 7. *of* G. W.'s *Accuſer, and p.* 139. *of* Fox's *Select Epiſtles, and p.* 25. *of* Eccles's *Muſick Lecture.*

Conſider, That as without the Church there can be no Salvation, ſo let not Vain-Glory have the upper Hand: Nor do thou *Hugh Latimor* be wiſe in your own Conceit, but humiliate your ſelf, captivate your Underſtanding, and ſubmit your ſelf to the Church's Determination, that we may not be forced to do all we may do againſt you, *ſaith the Papiſt.*

Acts and Monuments, p. 1654, 1657, 1767.

See W. Pen's *Note, as cited p.* 25. *of Tyranny and Hypocriſy.* Cole's *Whore unveil'd. p.* 18. *Yearly Epiſt. of* Anno 1666.

And as we own, there is no Salvation out of the true Church, (which we know ours to be) ſo let not vain Conceit puff thee up, nor abound in thy own Senſe *Henry Pickworth*, but take Shame to thy ſelf, and depend not on thy own Wiſdom, but meekly ſubmit thy ſelf to our Elders Determination; it being abominable Pride in any particular, not to admit the Church's Judgment to take place againſt their private one, *&c.* that we may not be forced to exerciſe our Authority in thy Excluſion out of our Holy Unity, *ſaith the Quaker.*

G. W.'s *Manuſcript, with his ſeveral Letters to* Tho. Robinſon *and my ſelf in their Orders behalf. Compared with* F. B.'s *Proofs, in the Preface to his Pilgrims Progreſs*, &c.

Acts and Monuments, p. 29, 137, 151, 421, 149, 196.

Thus after the Pope's Catholick Religion, as a Chriſtian Man is defined to be one that is baptized in the *Latin* Tongue comes to Church, keeps Faſting-Days, comes under *Benedicite*, does Penance, hears Maſs, ſets up Candles, creeps to the Croſs, takes Holy Bread, goes on Proceſſion and Pilgrimage, carries Palms, takes Aſhes, Faſts *Ember*-Weeks, *Rogation*-Days and *Vigils*, buys Pardons, lives a ſtrait and ſevere Life, wears brown and ſad coloured Cloaths, according to his ſadneſs, receives the Pope for his ſupream Head, and obeys his Laws without wavering, none of which he will repeal to honour a King.

Fox's *Doctrinal Works. Select Epiſt. p.* 266. *Yearly Paper of* Anno 1693. Whitehead's *Manuſcript in the Orders behalf.* Vindiciæ Verit. *p.* 2. *News from* New-Rome, *p.* 51.

So in like manner is one a true Chriſtian, according to our depraved *Quaker* Catholick Sect, who refuſes to pay Tythes, denies to give Money towards ſetting forth the Militia, renounces the uſe of defenſive Arms, refrains to wear Skimming-diſh Hats, Slit-peak Waſtcoats, Head-Coif Lace, Boot-hoſe Tops, needleſs Buttons, denies lawful Oaths, refuſes to uncover his Head, or bow his Body to his Superiors, ſtrictly keeps to his *Thee* and *Thou*, renounces the Lord's Supper with Bread and Wine as Unchriſtian, keeps a cloſe Diſcipline, owns *G. Fox* to be ordained in the place of *Moſes* as the Lord's Anointed, to inſtitute Womens Meetings, and obey his Orders without wavering,

none

none of which as they ſee cauſe to retract, they cannot diſpence with the breach of any of them, though we loſe our Lives by our ſubjection to them, being well ſatisfied, that their Friends Meanings were ſound.

Tyranny and Hypocriſy, p. 72. Penyman's *Life.* Bourignon's *Warnings, p.* 62.

Thus as Superſtition is ſaid to creep in by Monks, through their Ignorance of our free Juſtification by Faith in Jeſus Chriſt; being yoked and tied in all their Doings to certain preſcript Rules and formal Obſervations of the Pope's Invention, in Watching, in Sleeping, in Eating, in Riſing, in Praying, in Walking, in Talking, in Looking, in Taſting, in Touching, in Handling, in their Geſtures and Veſtures, *&c.* whereby inſtead of perſevering in the true Faith above-mentioned, they came to ſwim in Superſtition and Phariſaical Hypocriſy, till they had loſt both Religion and Senſe.

Acts and Monuments, p. 155, 776, 813, 1152, 156, 208.

So as thoſe Noncons among us, of *Fox*'s Order, are in like manner yoak'd and tied in all their Preachments and Practices, by preſcript Rules and formal Impertinencies of his deviſing, under pretence of the Spirit; 'tis no great wonder, that inſtead of a growth of the Article of our free Juſtification by Faith in Chriſt Crucify'd, *&c.* they ſhould only grow, in the firſt, ſecond, third and fourth Day, Thou and Thee, Yea and Nay, with their other ſuch Singularities, wherein they (with their Monkiſh Predeceſſors) pride themſelves, ſtill they have ſo far loſt Chriſt's Religion, as that they have alſo with them in great Meaſure, loſt both Chriſtianity and their Wits. In further proof whereof

See his Doctrinal Works. Compared with his Select Epiſtles, p. 13, 148, 274, 277. *Together with their Morning Meetings in order to the right diſpoſure of their miniſtring Friends Services, leſt the Spirit ſhould confound them, by not doing it ſo regularly. Compared with their learned Friends Subſcription of his Letter to* John Steeple-Houſe *at the Sign of the* Superſtitious Thing *in* Sixth-Day-Street, *through his* Foxonian *Notion of the Unrighteouſneſs to direct it To* John Church *at the Sign of the* Cardinal's Cap *in* Friday Street; *whereby as he had like to have crack'd the Poſt-Maſter's Brains to find out the Perſon he aim'd at, he ſhewed himſelf not over ſtock'd with Senſe.*

We

White's *Way*. We affirm, That as good Works are the meritorious Cauſe of our Juſtification, (*i. e.* ſuch as the Church hath enjoyn'd) ſo we expect Salvation by performing them, and not by Chriſt alone without them, *ſaith the Papiſt.*

Fiſher's Ruſticus Academicos, *Ep. p.* 5. *Book p.* 8, 20, 50, 51. And as good Works are the meritorious Cauſe of our Juſtification, ſo we expect to be ſaved by ſuch, as Chriſt (meaning the Light within) works in us, and not by what he hath done or ſuffered in his own Perſon without us, *ſaith the Quaker.*

Acts and Monuments, p. 1521. 'Tis a Toy that you have found out of your own Head, as though a Man not believing as the Church believes were of the Church, *ſaith the Papiſt.*

See Pen's *Apoſtate Incendiary, p.* 9, 16, 17. Richardſon's *Ingredients, p.* 3, *&c. Tyranny and Hypocriſy, p.* 25, *&c. Compared with their Friend* Morris's *Letter to* J. W. And 'tis in vain for any to pretend to be a Member of the Church, who doth not believe as the true Church believes. (For which Cauſe we can't ſign a Certificate in thy Favour *Henry Pickworth*, ſince thou neither *believes* in our Order againſt Firſt Couſens Marriage, nor hath condemn'd thy ſelf for thy *disbelief* therein) *ſaith the Quaker. mentioned under the Head of their* Impoſition.

Acts and Monuments, p. 1481. Wherefore, pray obſerve the evil Luck of ſuch as favoured not our Religion; and again, the good Hap and Proſperity of the Queen's Highneſs (*i. e.* Queen *Mary*) becauſe ſhe does, *ſays the Papiſt.*

Mask taken of, as cited p. 36. *of* F. B.'s *News from* New-Rome, *compared with* J. W.'s Ang. Flag. *p.* 142. *and* Elwood's *Truth defended.* And pray obſerve the evil Luck of *Rogers, Bugg, Perrot, Wilkinſon* and *Penyman*, &c. who oppoſed our Goſpel Orders, *&c.* and again, the good Hap of *Pen, Atkinſon, Antrobus, Warrin, Willowby, Ruſt, Pinder, Leacock, Thurſton, Langhorne, Smith, Cater, Plumſtead* and *Sandiland*, &c. * who wrote and preach'd powerfully in behalf of them; for which Cauſe we propheſy, That thou *Henry Pickworth* will alſo come to Nought in this World, and be Damn'd in the next, *ſaith the Quaker.*

* *Some of which Holy Ones broke in Debt, others died in Goal for Non-payment, one was hang'd for Felony, another drown'd, another cut his own Throat, another hang'd himſelf, another went diſtracted,*

ſtracted, another broke his Neck, one was for dabling with his Friend Jobſon's *Maid, another was catch'd picking up Whores in the Street; wherefore, as the Lord my God hath been graciouſly pleaſed to add as many Hundreds of Pounds to my Subſtance in this World, as there is Years ſince the Death of King* William, *when they firſt began to predict my Downfall, as an incouragement to me to wiſh they may go on as many more at that rate; ſo I doubt not but that the ſame God will, for his Son Jeſus's ſake, be graciouſly pleas'd to ſave my Soul in the next, when they ſhall have their Portion with their Brethren the falſe Prophets, the Divine* John *foretells of, in the place they bequeath me, if not prevented by their timely Repentance.*

For which cauſe, they are Madmen, Fools and Brainleſs, &c. that oppoſe our Church, *ſaith the Papiſt.* *Acts and Monuments, p.* 1631.

And they are Mad or Craiz'd in their Intellects who oppoſe ours, *ſaith the Quaker.* Docwray's *Apoſt. Conſcience, part* 1. *p.* 19. *Tyranny and Hypocriſy, p.* 7. *Account of the Life of* John Fenyman, *p.* 26, 29, 122, 217, *&c. Pilgrims Progreſs, p.* 301, *&c.* Boyſe's *Quakers Wickedneſs. Forgetting that they are all diſtracted or worſe, if their Friend* Ann Trapnell *may be credited in the Relation ſhe gives of them, as cited p.* 146. *of* G. W.'s *Truth prevalent.*

The Reaſon why our Church of *Rome* is the true Church, is its Viſibility and Infallibility, and Power of working Miracles, out of which is no Salvation, *ſaith the Papiſt.* *See* A. S. *the Jeſuiſt's Account, as cited in* F. B.'s *Preface to his Pilgrims Progreſs.*

And as our Church is both Viſible and Infallible, in which many ſuch Miracles have been wrought (though we don't glory in them) ſo ours is the only true Church, out of which none can be ſaved, *ſaith the Quaker.* Joſiah Cole's *Whore unveil'd, p.* 16, *&c.* Fox's *Journal, p.* 376. Eccles's *Quakers Challenge.*

The Proteſtant Miniſters are Intruders, Thieves, Robbers, Hypocrites, ravenous Wolves, Murtherers, Sons of *Belial*, falſe Prophets, and Prieſts of *Baal*, &c. *ſays the Papiſt.* A. S. *the Jeſuit, ſee cap.* 14. *of his Reconciler of Religions.*

The

See my Proofs under the Head of their Railery, *compared with* G. W.*'s Letter to* G. K.

The Epiſcopal Miniſters, *&c.* who oppoſe our Doctrines, are not only Thieves, Robbers, Hypocrites, ravenous Wolves, Bears, Murtherers, Sons of *Belial*, falſe Prophets, *&c.* but alſo a parcel of venomous, obnoxious, creeping, skulking Vermin, *ſaith the Quaker.*

as cited p. 201. *of* F. B.*'s Pilgrims Progreſs*, &c.

A. S. *the Jeſuit*, ibid.

Your Bible is a brazen-fac'd Book, an unjuſt and perverſe Bible, and not the Word of the Lord, or any certain Rule, as you repreſent it, *ſaith the Papiſt.*

Fiſher*'s Works. Way to the Kingdom*, *p.* 4.

The Bible is a *Lesbian* Rule, Noſe of Wax, rotten Foundation, and in no Senſe the Word of God, but dangerous for ignorant People to read, *ſaith the Quaker.*

Bayly*'s Works*, *p.* 295. Fox*'s Great Myſt. p.* 246. *Truths Defence, p.* 101. Mene Tekel, *and* Whitehead*'s Rambling Pilgrim, p.* 44. Iſhmael, *&c. caſt out, p.* 14, *&c.*

Acts and Monuments, *p.* 326.

But as for our Books, we have juſtly entitled them, *Evangelium Eternum, Evangelium Spiritus Sancti, the everlaſting Goſpel, the Goſpel of the Holy Ghoſt*, &c. ſaith the Papiſt.

Fox*'s Several Papers, printed* 1671. *Title of* Chriſt.

And we have alſo as juſtly entitled ours, *The Everlaſting Goſpel, True and Everlaſting Rule, Truth and Innocency, Truth Prevalent, Truth Triumphant, Banner of Love, The Word of the Lord, and the Word of the Lord to* Zion, *&c.* ſaith the Quaker.

Taylor*'s Epiſtle. Together with thoſe ſeveral Titles referr'd to in p.* 30. *of* F. B.*'s Prologue and Introduction to his Picture of Quakeriſm, p.* 21.

Acts and Monuments, *p.* 777.

When we kneel or pray to Images, we never Worſhip the dead Images, but the Things they repreſent, *ſaith the Papiſt.*

Whitehead*'s Innocency*, *p.* 18.

And when we kneeled or proſtrated our ſelves before our great Apoſtle *Fox*, we never ador'd the Perſon of *George Fox*, but the Life of Chriſt within him. Wherefore, why might not *Micaiah*'s Mother be a Vertuous Woman, as *George Fox* ſaid, though

though ſhe worſhipped Images, ſince as ſhe dedicated the Silver to the Lord, what ſhe did, ſhe did to the Lord, *ſaith the Quaker.* *Anſwer to Hidden Things, p.* 34.

Richardſon's *Ingredients. Compared with p.* 530. *of* Barcley's *Apology, of the* 4*th Edition, to their own contradiction.*

Whereas you ſay, *Chriſtians eat Chriſt's Body Spiritually, in their receiving the Lord's Supper,* &c. that is but a blind ſhift or deſcant, for we in the Sacrament really, carnally and ſubſtantially eat it, *ſaith the Papiſt.* *Acts and Mon. p.* 1845, 1961.

And whereas you ſay, *You eat Chriſt's Body by Faith in the ſame, as it is circumſcrib'd or limited in that Heaven which is above, and out of every Man on Earth.* We do on the contrary aſſert, *That as his Body is not ſo circumſcrib'd, we really and ſubſtantially eat it, as we feel it within us,* ſaith the Quaker. *Quakers Refuge fix'd.* Fox's *Several Papers, printed* 1671, *p.* 61. *Compared with his Great Myſtery, in the pages mentioned under the Head of their* Error.

In purſuance of which Impertinence, as the *Romaniſts* ſeldom take any place of Scripture in the Literal Senſe, beſides their Sacramental Words, *Hoc eſt Corpus Meum, This is my Body*; where they keep to the Literal Senſe moſt obſtinately. *Frauds of* Romiſh *Monks, p.* 285.

So how averſe ſoever our depraved *Quakers* are from taking Chriſt's Command, *Do this in remembrance of me,* &c. according to their true Literal Senſe; *Know ye not that Chriſt is in you,* &c. they will ſtick to and underſtand in their Literal groſs Senſe moſt tenaciouſly. In favour of which Abſurdity, Fox's *Great Myſtery, with his Proſelytes ſeveral Defences of it, heretofore notified under the Head of their* Inconſiſtency, *&c.*

As the Papiſts in ſetting forth their fine Pulpit Thoughts, ſeek to back them by ſome Text of Scripture that ſeems to favour them, to which for the moſt part as they give a forc'd Turn, or moſt groſly pervert it, they commonly quote nothing but Ends and Scraps of Verſes, without telling *Frauds of* Romiſh *Monks, p.* 287, 282.

what

what goes before, follows after, or where to find what they quote.

See their Pervertion of ------- in their Epiſtle of Anno 1666, *with thoſe mentioned in p. 92. of* F. B.*'s Narrative, compared with* W. Pen*'s Spirit of Truth, in Defence of* G. F.*'s Pervertions of Holy Writ.*

So our *Foxonian* Preachers, in ſetting forth their fine *Quaker* Thoughts in honour of their Impertinences, in like manner attempt to prove them by ſome Text of Scripture, to which for the moſt part they not only give a forc'd Turn, but alſo often pervert the Text, as well as put us off with an End or Scrap of a Verſe, without telling us what goes before, follows after, or where to find what they quote.

Frauds of Romiſh *Monks, p.* 301.

And when thoſe *Popiſh* Miſſioners have furniſhed themſelves with a good Stock of Sermons upon different Subjects, they forthwith ſend to *Rome*, and demand a Miſſion of the Pope, to go and preach them in ſuch Towns and Provinces as they deſign for.

Witneſs Joſ. Rogers, *now or late of* Great Markam *in* Nottingham-ſhire, *who being big with ſuch* Foxonian *Notions, as the poor Quaker Miniſters in* Holland *and* Switzerland, *&c. now ignorantly ſuffer for, told me, (when I laſt ſaw him in* London) *That as he had much in his Mind to our Friends in thoſe parts, he knew nothing to hinder his deſign'd Viſitation of them, but the want of* G. Whitehead*'s Allowance, which as he was then juſt going to ſollicite for, he afterwards told me, he had obtained it accordingly, to his no ſmall Conſolation.*

So do our *Quaker* Preachers (after they have gotten a good Stock of ſuch Subjects from their Light within, as they have a mind to preach) in like manner repair to *London*, to requeſt *George Whitehead*, our preſent City *Quaker* Pope's Allowance, to preach them in ſuch Towns and Countries as they are diſpoſed for.

Frauds of Romiſh *Monks, p.* 301.

In defence of which Abſurdities, as it is obſerved to be the Papiſts Method, 1. To falſly gather, 2. Perverſely recite, 3. Craftily handle, 4. Maliciouſly mangle, 5. Unrighteouſly add or diminiſh, and 6. Moſt wickedly wreſt to a wrong meaning, the Books of ſuch Proteſtants as they pretend to Anſwer.

So

So have our depraved *Quakers* in like manner, to my knowledge, been juſtly charged with avoiding all ſolid Anſwers, by ſome petry Cavil, in 1. Confeſſing what they deny with an idle Diſtinction. 2. Acknowledge their Opponents Charges, by ſaying nothing, or what's nought to the purpoſe. 3. Uſe ſome Deceit in their Terms of Denial, which every Reader cannot diſcover. Or 4. Take occaſion from ſome Circumſtance, perhaps not rightly placed, to deny the whole Matter; amongſt other ſuch evaſive Devices to conceal their Corruptions. In a deep Senſe whereof, I conclude, That as there is no way to work them out of their lurking Holes, than Authoritatively ſummoning them to a fair Hearing in ſuch Verbal Conferences as they appear moſt afraid of, notwithſtanding their ancient Demands of them; ſo in order thereto I muſt tell them,

In proof whereof, ſee Whiting's *Anſwers to* G. K.'s *4th Narrative*, &c.

Wherein his chief Strength conſiſts in ſuch deceitful Shifts, as my ſelf, amongſt others hath well obſerved.

That as the depraved Church of *Rome* loſt the Power and Wiſdom of God (the ancient Chriſtians witneſſed) by ſuch deceitful Devices, when they fell to Wrangling and Jangling about the Obſervation of *Eaſter*, Number of Faſting-Days, Rebaptiſm of Hereticks, *&c.* till they not only envied and derided one another, in calling each other *Hereticks*, *Apoſtates*, *Atheiſts*, &c. but alſo finally excommunicated and perſecuted one another, according to *Francis Howgil's* Relation.

See p. 450. *to p.* 455. *of* F. Howgil's *Collection.*

They by forſaking their Primitive Principle of the Spirit of God, through their Advancement of their *Fox's* erring Dictates in the place of it, not only in like manner fell on to Quarrel one with another, about their pretended holy, decent and comely Orders, Womens Meetings, and formal Affirmations, *&c.* but alſo proceeded ſo far in their Enmity againſt each other, as firſt, To call one another *Dark*, *Separate*, *Canker'd*, *Apoſtate Spirits*, *Devil driven*, *Dungy Gods*, *betraying* Judas's; and then to Excommunicate, Perſecute and Abuſe one

another, as afore-notified; notwithſtanding all which, both aſſume the Confidence to claim Chriſt, his Apoſtles and Followers in all Ages, as their Patrons againſt their Oppoſers. In purſuance whereof

Acts and Monuments, p. 1338, 1339. *Fraud, &c. p.* 27. *4th part.*

Come forth St. Auſtin, *come forth St.* Ambroſe, Hierom, Gregory *and* Chryſoſtome, *&c. Now Dance* Chriſt, *now Dance* Peter, *now Dance* Paul, Auſtin, Ambroſe *and* Hierom, *&c. againſt thoſe Hereticks,* ſays the Papiſt, till the Preacher and his Pulpit hath come tumbling headlong together.

See Pen's *No Croſs no Crown. Treatiſe of Oaths.* Barcley's *Apol.* Fox's *Primer for all Doctors and Scholars. Epiſtle to be read in Churches. Quakers Challenge.* Bugg's *Pilgrims Progreſs, p.* 255. Fox's *Journal, p.* 467. *Sober Reply to* Norfolk *and* Suffolk *Petitions, p.* 14. *Innocency with her open Face, p.* 30.

So as Chriſt, his Apoſtles, Martyrs and Confeſſors in all Ages are manifeſtly ours; *Come ye Epiſcopalians, come ye Presbyterians, come ye Independents, come ye Baptiſts, come out of your Holes, come out of your Dens, and let's hear how you do Sing. Come forth* Matthew Coffin, *come* Jeremiah Ives, *come* William Barnit, *come* Thomas Vincent, Lamb, Porter, *and* Muggleton *the Sorcerer, with you Jeſuits, Prieſts, Monks, Friers, Star-Gazers, and all the Devil's Conjurers. Howl ye Papiſts, howl, howl, howl ye Prieſts, howl ye Baptiſts; Woes, Judgments, Plagues and Torments will aſſuredly come upon you,* ſays the *Quaker*; till they have (with their afore-mentioned Predeceſſors) in like manner foil'd themſelves to Death by their Babblements *. Yet (will they pretend, that as the leaſt Member of their Church hath Power to judge of Hearts, Ears and Lips of Apoſtles, Miniſters and Meſſengers, *&c.*) we muſt be impoſed on to believe, That there is no other Society of profeſs'd Chriſtians in the whole Univerſe, ſo remote from the Papiſts as theirs is, though none in the World are in Doctrine, Diſcipline and Practice become ſo exactly like them, through the Enemies Transformations, for want of ſubjecting thoſe that were the occaſion

* *Witneſs* Michael Ruſſel, *together with their great Patron* Fox, *the firſt of which as he was ſtruck with Death within, the other met with the ſame Fate as he came out of their Gallery, as I am credibly informed.*

ſion of it, to a timely Examination in a free Conference, according to their ancient Pretenſions and true Friends Solicitations.

Thoſe that would ſee more of our Quaker Popery, may peruſe William Rogers's *Chriſtian Quaker, in 5 parts; with the other parts ſince publiſhed, together with his Quakers divided, firſt and ſecond part, and there find enough in confirmation of theſe my Charges on this occaſion.*

Wherefore as God hath a Time to judge the Great Whore, according to *Revelations* xvii. when the Time of his Judgments comes upon the Earth, he begins with his own Houſe firſt, and ſo with that which hath taken upon it to ſeparate from *Babilon*, to ſee what he can find of *Babilon* therein, and he will judge that, before he fall upon the Great Body of the Myſtery of Iniquity, according to 1 *Pet.* iv. 17. *Heb.* x. 30, *&c.* if their long mournful Friend *Iſaac Penington* may be credited.

P. 299. of Iſ. Penington's *Collection. Compared with p. 42. of* G. Biſhop's *Warnings to* O. Cromwel.

Inaſmuch as we have found a great deal of *Babilon* in thoſe our pretendedly moſt refined Proteſtant *Quakers*, we have from thoſe their own alledged Texts, (compared with the *Ezek.* ix.) great Cauſe to fear, he will begin with them in the firſt place, according to the Chriſtian Propheſies of many others of their true Friends, beſides this *Iſaac Penington*: Which, ſince they liked not my Collection, with Relation to others, I ſhall preſent them with a ſhort Catalogue of concerning themſelves, to ſee if they can meet with any better Treatment from their Hands, (as they are more than I am obliged to, with relation to the Proof of my Twenty Charges) one would think they ſhould, they look ſo like one of their beloved Popiſh Works of Supererrogation; in order whereto, *Firſt*,

To paſs by thoſe ſeveral Nameleſs ones in the *Several Tracts*, and *Account of the Life of* John Penyman, (all which ſhall be moſt ſurely fulfilled in their Seaſon) that of our Friend *John Perrot*, as ſet forth in a Prophetick Treatiſe of his, printed in 1682, a little before his Expiration, (concerning the Empires of *Greece* and *Germany*, together with the Kingdoms of *France*, *Spain* and *England*) as he

was the firſt that was preſerved in his Chriſtian Teſtimony againſt their Depravity, through the utmoſt Effects of their Church Tyranny, he ſhall have the firſt place in this my Collection, who in a Senſe of their Falſhood, Idolatry, Pride, Hypocriſy, Apoſtacy and Cruelty, was made to pronounce the Lord's juſt Judgment againſt thoſe who had once been his Sanctuary, as follows.

'Wo, wo, unto the Sanctuary of the Lord, 'for it is polluted; Wo to the Mountain of the 'Lord, for it is at eaſe; the Habitation where the 'God of *Jacob* ſhould dwell, is become the Habi'tation of Devils; the Day is coming that it ſhall 'be plowed like a Field; and the Families of the 'Mountain ſhall Worſhip apart, yea, every one 'apart, and their Wives apart: Behold, a De'ſolation is coming from the four Winds, which 'ſhall ſcatter the Inhabitants of the Mountain, be'cauſe they truſted in themſelves, and not in the 'Lord; they thought that their Mountain ſhould 'be their Safety in the Day of Trouble, but ly'ing Vanities ſhall not deliver in that Day; nei'ther ſhall taking the Lord's Name in vain be a 'Refuge; for they have gone aſtray from the 'Ways of the Lord; every one walks in and 'loves his own Way, and is gone a Whoring af'ter other Gods; their Covetouſneſs is their De'light; they walk not in the Truth, neither do 'they love it, but Deceit is their covering all the 'Day long; they profeſs and draw near to the 'Holy One in Words, but their Hearts are far 'from him; they walk craftily with their Neigh'bour, and deal deceitfully with their Friend, and 'make the Profeſſion of the Lord's Holineſs their 'covering; they fill their Mouths with vain 'Words, and condemn the Things which they do, 'and yet hate him that reproves in the Gate; 'ſhall not the Lord viſit for theſe Things; ſhall 'not the Holy One take Vengeance ſuddenly; for 'the Pride of their Hearts, their Fooliſh Imagi'nations, and their Spiritual Idolatry in High 'Places; which would conſtrain the Lord to their 'Mountain, and the Holy One to their Habitati'ons;

' ons; is he not the God of the whole Earth?
' Shall Men limit his Spirit, or teach him to un-
' derſtand, who is the Fountain of Wiſdom?
' Surely no: The Time was when thou waſt a
' ſmall People, and little in thine own Eyes; thou
' didſt walk in Simplicity; Innocency was thy
' Covering, and Lowlineſs of Mind became thy
' Habitation; Truth in the inward Parts was thy
' Delight, and the Lord rejoyced to do his Plant
' good, and to bleſs it, and increaſe it, that it
' might flouriſh, and bring forth good Fruit; but
' when the Time came that he expected Fruit,
' behold nothing but Barrenneſs, and Deadneſs,
' and wild Grapes; what ſhall the Lord do to
' this his Plant? He will prune it and dreſs it,
' *and cut off all the dead and* * *barren Branches, and*
' *thoſe that bring forth wild Grapes, and graft other*
' *Branches in*; a Day of Vengeance from the Lord
' is coming, which ſhall try all Fleſh, and it ſhall
' begin at the Lord's Sanctuary firſt: Wo, wo,
' unto thoſe that have known the Way of Truth,
' and have not walked anſwerable to it, but have
' made Deceit their Covering, and have walked
' like careleſs Daughters, at eaſe in the Fleſh; the
' Lord will viſit with Wrath; he will overturn,
' overturn the deceitful Mourners of the Sanctu-
' ary; the weeping and ſighing Women ſhall not
' prevail in that Day, which make a Noiſe for Va-
' nity, and hang down their Heads for an Hour,
' like a Bulruſh, in Deceit; thoſe Things are an
' Abomination to the Lord, and his Soul hates
' them; he will ſurely be aveng'd on ſuch a Peo-
' ple as this, the Prophaners of his holy Name;
with much more to this purpoſe; all which as he
often declared his belief of in his Life, ſo he died
in Faith of the Truth of it.

* *Such as* G. F. *and* G. W. *with their depraved Collegues of the Second Days Meeting, whom the Lord hath already begun to provoke to Jealouſy, by a People that are no People, who ſhall take the Crown from off their Heads, and leave them contemptible, as divers of their true Friends have foretold them.*

The next is our truly worthy Friend, (and honeſt *John Perrot*'s Supporter) *Robert Rich*, a conſiderable Merchant, and one of the eminenteſt *Quakers*

See his said Prophetick Teſtimony in his Book of Letters, printed in Anno 1669, *and reprinted* 1676, *as cited in* John Penyman's *ſeveral Tracts, and* F. Bugg's *Pilgrims Progreſs, of the* 2*d Edit.*

kers in *London*, who, as he ſtood by the ſaid *John Perrot*, and deeply ſuffered with him in all his Diſtreſſes, he alſo worthily reigns with him over their Perſecutors, by his Prophetick Teſtimony of their Downfall; wherein, after he had ſorrowfully complained of the Spirit of Antichriſt in *George Fox*, as what would needs wreſt from him what he was not willing to part withal [*to wit*, his Conſcience] under no leſs penalty than Excommunication, he tells us,

'I have long ſeen the Abomination that maketh deſolate, ſtanding amongſt the *Quakers*; wherefore hear the Word of the Lord, ye Rulers of *Sodom*, and People of *Gomorrah*, 'tis that Spirit of Antichriſt that hath encompaſſed your *Jeruſalem* about, as with Armies, by which we know, the Deſtruction thereof draweth nigh; finally, 'tis that Spirit of Wickedneſs, in the Form of Righteouſneſs, that hath already torn your Crown from off your Heads, and diſcovered your Secret Parts, * *ſo that the Scab of Contention and Strife is ſeen, that will never leave or ceaſe to divide you, till the Name of a* Quaker *become a Hiſs and a Scorn amongſt the Nations*; and you that for your vaſt Number of your Tribes, have ſeem'd to magnifie your ſelves in your increaſe of Children; Wo be to you that now give Suck, and take ſo much pains to add to your Sect; for behold, in one Day, Loſs of Children and Widowhood ſhall come upon you: For of this I am moſt certain, That *a bitter lying and perſecuting proud Spirit inhabits your Tents*; *which* Babiloniſh *Garment hath long been ſeen to lie hid amongſt that Tribe call'd the Miniſtry and Leaders of the* Quakers. Even ſuch Spiritual Wickedneſs, which if practis'd amongſt the Presbyterians or Independents, &c. (who ye diſown,

* *See* Charles Marſhal's *Prophetick Teſtimony hereafter cited, compared with the Confuſions now amongſt them, in further proof of the Truth of this our Friends Prophetick Declaration, by all which notwithſtanding they (like the Old World) will take no Warning, I fear, whilſt the Deluge of Judgments foretold off overtake them.*

' own, and can ſee nothing that is Good in) they
' would abhor themſelves therein; which you, as
' with a Whore's Forehead, boldly maintain and
' defend; you are in truth thoſe that juſtifie your
' ſelves before Men, but God knoweth your
' Hearts, † *and the Day is at hand, even at the Door,*
' *which will diſcover, reveal and preach, as upon the*
' *Houſe Tops, many and great Abominations which yet*
' *lie hid amongſt you, that ſo you may be judged ac-*
' *cording to your Deeds.*

† *Which Day is now come, ſay I, O! that they could ſee and be ſenſible thereof, and humbly bow themſelves under the Hand of God, in true Contrition of Soul, for their great Provocations, that his threatned Vengeance, if poſſible, might be averted, as they have often been adviſed.*

' I am conſtrain'd, contrary to my Nature, to
' plead like a Man of Contention, againſt this
' proud, phariſaical and perverſe Generation; this
' *Leviathan* and crooked Serpent, in whoſe No-
' ſtrils (unleſs a Hook be put) would ſwallow not
' only the Rivers, but alſo the very Sea into him-
' ſelf, *viz.* receive all, though never ſo Unclean
' in Heart and Spirit, if outwardly they will but
' own him, receive his ‡ *Mark*, and walk in out-
' ward Obſervation and Shew conformable to
' them, who while they profeſs themſelves free
' from Sin, and being the only Children of God,
' *are notwithſtanding found bitter Perſecutors of the*
' *Truth, and Enemies to the Unction, the anointed*
' *One, in whomſoever he doth appear*, thereby rendring
' themſelves guilty of all the innocent Blood which
' hath been ſpilt, from the Blood of righteous *A-*
' *bel* even to this Day; all which *Blood* cries aloud
' for Vengeance upon the well-favour'd Harlot,
' Myſtery, *Babilon*, who in the Golden Cups of
' goodly ſhew of an outward Profeſſion, hath in-
' wardly (with a bitter, ravening and devouring
' Spirit) made her ſelf Drunk with the Blood of
' the Saints and Martyrs of Jeſus, accounting and
' calling ſuch as (like *Caleb* and *Joſhua*) mind not
' their own Repuration, Name or Fame, in com-
' pariſon of their Duty to God and his People,

‡ *Thee and Thou, Yea and Nay, Plain Cloths, with other ſuch eſſential points of our depraved Quaker Holineſs, in their Conſtancy whereto they chiefly value themſelves.*

'*Ranters, Atheiſts, Blaſphemers, Devils,* &c. ſo they 'may wound the Truth, and ſlay the innocent De-'fenders thereof; whoſe harmleſs Souls I ſee ly-'ing under the Altar of Truth, ſorely oppreſſed 'for their Teſtimony thereunto, and crying out, '*How long, Lord God, Holy and True, will it be e'er 'thou doſt judge and revenge our Blood; for whoſe E-'lect ſake the God of my Salvation will ariſe, and be-'hold Enmity, Lies, Falſhood,* &c. *even that Spirit 'of Wickedneſs, will ſurely fly, hide it ſelf and ſink 'again into the* * *Bottomleſs Pit from whence it 'came;*" with more to this purpoſe, After which he further tells them,

'That as their bitter Spirit, like *Baalam*'s of 'Old, hath led them to Curſe whom God will 'Bleſs, and bring over them, they muſt fall, and with *Haman, Saul* and *Herod*, be enſnared and taken, even in the ſame Pit of cruel Deceit which they have digged for their innocent Brethren. So thus far, *ſays he*, I am clear from the Blood of all Men, in that I have not ceas'd, both by Words and Writing, to forewarn of the coming of this Antichriſt among the *Quakers*, who (tho' for their Shew and Numbers have been as the Stars of Heaven) are for their Pride and Enmi-'mity to be caſt down, whoſe Fall is the Riches 'of the World."

* *As it al-'ready hath 'begun to do 'in their cow-'ardly De-'clenſion to 'defend them-'ſelves from 'my juſt 'Charges 'at their 'Yearly Meet-'ing in* Anno 1709, *&c. 'wherein, as 'I beheld 'the Sinners 'in* Zion *to 'be afraid, 'and the 'Heart of the 'Hypocrite to 'tremble, in 'order to 'their pre-'dicted down-'fall; ſo the ſame brings to Mind a Dream of this our ancient Friend* Robert Rich, *concerning* George Fox *their Patron in* Anno 1655, *whom the Lord having previouſly ſhown him to be a Star fall'n from Heaven: He thought he was a Hunting a Fox with Hounds, till he ran into a great City, where they being at a Loſs to find him, he at length eſpied him in a private Corner, at which he falling a Whooping and Hallowing in his Sleep, a Dog Blood-red, as he thought, ran the Fox quite out of his retiring Place, upon which he awoke; I hope it will not be long e'er the Red Dog be well known, that unkennels the Fox repreſented to him.*

The which, as they had done well, *ſay I*, to have timely weigh'd and conſidered, in order to their true Repentance, to avert thoſe threatned Judg-

Judgments, ſo I muſt remind them of others of their approved Friends Prophetick Teſtimonies to the ſame purpoſe. In purſuance whereof, That of our Friend *Thomas Upſher*, in a certain Manuſcript of his lately brought to my Hand, directed *To Friends in* Ireland *and elſewhere*, under the Title of *A mournful Word to the merry hearted in* Zion, dated *Dublin, the 15th of the 3d Month* 1699, ſhall have the next place in this my Collection. Wherein, after he hath in reference to *Luke* vi. 25. amongſt other Scripture Texts, ſeverely reprehended our depraved Brethren, for the fooliſh Talking, Laughing and Jeſting that is amongſt them, he truly tells them,

'That as they have taken up their Reſt too 'ſoon, the Lord is about to diſturb them, and 'rouze them up out of their falſe Security; for I 'proclaim, *ſays he*, in the Lord's Power, that the 'Time haſtens and draws on apace, that Judg-'ment ſhall eminently and ſearchingly begin at 'the Houſe of God, in his Sanctuary, amongſt his 'People, that are peculiarly call'd by his Name; 'and *the Unfaithful, the Hypocrite and Rotten-hear-* *Sad News*
'*ted* ſhall Tremble, with the ſhaking Horror of *for* G. W.
'his ſearching Judgments, inſomuch as the very J. F. W. B.
'Pillars of their Houſe ſhall Tremble. In a deep *and* J. W.
Senſe whereof he further tells them, *with the reſt of that de-*

ceitful Tribe of the Second Days Meeting, who as they have been prov'd Unfaithful, Hypocritical and Rotten-hearted to purpoſe, may well expect that ſhaking Horror, &c. *herein foretold of, to be their Portion, from what of that Nature has already been obſerved to attend them.*

'They ſhall Weep and Mourn in ſolitary Pla-'ces, and ſtrew their Tears in ſecret Corners, if 'that they are not willing to come out to Judg-'ment, at the Sound and Alarm of the Trumpet 'of his Eternal Word; and take warning, be hum-'bled, and cry mightily Day and Night before 'the Lord, that he may take Vengeance ſpeedily 'upon that idle Spirit that is amongſt them:"

with much more to this purpoſe. In Confirmation whereof,

He further declares, That he was under a neceſſity to remind them, of the late Prophecy of that Ancient, Eminent and Faithful Meſſenger and Miniſter of Jeſus Chriſt, *William Edmundſon* in *Dublin* at this Half-Years Meeting, *That a dreadful Day of Diſtreſs was haſtening on apace, and ſhould ſurely come to paſs, in which the Lord would Dung the Ground in this and other Nations, with the Carcaſſes of Men, as well as ſhake the fair and lofty Buildings of many, with the pleaſant Things they delighted in, as ſurely as ever it was ſpoken.* Becauſe whereof he cried, *Prepare to meet thy God, O* Iſrael! under a mournful Senſe, *That ſome amongſt us would have their own Way, notwithſtanding let the Servants of the Lord ſay what they will, for whoſe ſake,* ſays he, *I am grieved and diſtreſſed in Soul, and my Bowels pain'd within me.*

Thus far honeſt *Thomas Upſher*, together with our Ancient and truly Worthy Friend *William Edmundſon*, to whoſe Prophetick Warnings I ſhall annex the Subſtance of their much admired Friend *Thomas Wilſon*'s, at *Grace-Church-Street* Meeting-Houſe, the 14*th* of the 4*th* Month 1707, as the ſame was put in Writing, at the Requeſt of ſome Friends, by *Thomas Tomſon*, and ſent by him ſubſcrib'd *For* Sarah Collier *of* Brigg (another of their Preachers) *in* Lincolnſhire; wherein he tells us,

'That the ſaid *Thomas Wilſon* was there cauſed 'to declare, How that in this Time of outward 'Liberty, Eaſe, Pride, and other Evils prevailed 'upon Friends in that City, inſomuch as they grew 'more when the Rod of Perſecution was upon 'them, wherefore he feared, That the Lord would 'viſit this Nation with his Rod. Though he knew 'they in that City loved not Prophecy, however, 'he hoped they would allow a Liberty for a Jea-'louſy, he having a Godly Jealouſy upon him, 'That the Lord would viſit this Nation with his 'Rod, and ſend the Beſom of Mortality among 'the People, ſhewing by the Inſtance of *Samuel*'s

'thinking

'thinking *Eliab* to be the Lord's Anointed, how 'Wiſe Men may be miſtaken by the glorious out-'ſide of Things, *&c.* when they ſee not with the 'Eyes of God's enlightning. By which, as he was 'underſtood to mean thoſe Innovations, *&c.* our 'depraved Elders have inſtituted by their Human 'Wiſdom, as the immediate Dictates of God's di-'vine Word of Life amongſt us; ſo he, in his 'very next Words, intimated his Faith of their 'and their Author's being laid by, as Objects of 'God's Diſpleaſure, in declaring, *How God would 'lay his Hand upon Man, and pour down his Spirit 'upon the Youth of that City; and ſend them forth 'to preach the Goſpel in other Countries, where 'they ſhould Fiſh in the Creeks, and bring many to the 'Rock of Salvation.* Though he again affirm'd, *He 'knew they loved not Propheſy, many of them being a-'gainſt it.* In a deep Senſe whereof, he ſpoke a-'gainſt a * ſour Spirit which ſome were got into, 'comparing it to ſour Leaven, or the Leaven of 'the Phariſees, which God would raiſe up others 'to cry againſt, and Fire thoſe that were got into 'it out of their Holes and lurking Places. Direct-'ing his Diſcourſe to Miniſtring Friends, ſpeaking 'ſomewhat of the Altar of Incenſe, but ſaid, *He 'was* † afraid *to ſpeak what was in his Mind touching 'that Matter, in a mix'd Multitude.*

* *Which ſour Spirit it ſeems they do but now begin to diſcover, though* Robert Rich *both ſaw and forewarn'd them of it about* 30 *Years ago, as a Spirit by which our true Friend* John Perrot *had been cauſeleſly afflicted.*

† *Which Cowardly* Fear *hath brought Things to the paſs they are come to amongſt us, for want of timely prevention, by couragiouſly bringing thoſe Tranſgreſſors to Judgment, who were the firſt cauſe of them, as hath been found by ſorrowful Experience, now they are almoſt paſt retrieving.*

(So greatly it ſeems did he dread the perſecuting ſour Spirit of Antichriſt, thoſe our depraved Leaders ſo inceſſantly purſued our Friend *Richard Ranſam* of late, as well as others heretofore with, for their Chriſtian plainneſs towards them). Yet ſo much dropp'd from him as did amount to this, *viz. That Miniſtring Friends ſhould be very careful, not to appear*

appear in publick Teſtimony without a right Commiſſion from the Lord, that he might be glorified, and his People comforted; with much more to this purpoſe. Whereby though he and his Scribe *Tomſon* (like *Baalam* of Old, concerning the depraved *Canaanites*) ſeem'd to have a Senſe of our chief Leaders Apoſtacy, as a Warning to themſelves, *&c.* of their Corruptions.

Yet have we cauſe to ſuſpect, they are as deep in the Dirt as the other is in the Mire, from the Prophetick Teſtimonies of Three others of their profeſs'd Friends, by way of Voice and Signs, at our *Midſummer* Quarter Meeting in *Anno* 1711. whoſe Names are *Samuel Shaw*, *Timothy Burgis* and *Mary Parks*, all of this Town of *Sleeford*, wherein, as the firſt plainly heard a Voice which cried aloud within him, with relation to this *Thomas Wilſon*, *A Wo is me for him, a Wo is me for him, a Wo is me for him*, three Times ſucceſſively, to his no ſmall ſurpriſal, conſidering the peculiar Reverence he heretofore bore him; ſo the ſecond was made to roar out after a moſt diſmal rate againſt his depraved Collegue; and the laſt forcibly carried off her Seat Time after Time towards the Gallery, with her Fiſt doubled and Arm ſhaking moſt aſtoniſhingly towards them and the reſt of their Fellow-Preachers, as they ſeverally roſe up to exerciſe their Gifts, as an evidence of God's threatned Vengeance againſt them, to their great Amazement; all which was further confirmed to us by the powerful Operation of the Spirit upon *T. B.* a few Mornings after, when he was bemoaning their deplorable State, in forcibly cauſing him to put forth his Hand out of Bed, and take hold of a Bible in his reach, and read the firſt Chapter that opened, which proved to be the Ninth of *Ezekiel*, as an Additional Inſtance, that the Contents thereof will (for their Error, Hereſy, Apoſtacy, Hypocriſy, *&c.* without true Repentance) moſt ſorrowfully affect them, how much ſoever ſome of them may have hardened themſelves againſt all fears of it, on account of the unhappy failure two of the

ſaid

ſaid Parties have been ſince expoſed to, for want of true Watchfulneſs in a State of Humility, as was in effect foretold them.

The next I ſhall remind them of, are certain Prophetick Warnings delivered in the Audience of our depraved Brethren in *Lincoln* Meeting, by one of their then approved Friends, whoſe Name was then *Rebecca Cod*, now *Killingay*; the which as I am well ſatisfied, from the Events that followed, proceeded from the immediate Word of God's forcible Operations, in order to their Repentance of their numerous Provocations, how much ſoever ſlighted and contemn'd by the Parties concern'd, through the Meanneſs of the Inſtrument that delivered it, ſhall recite the ſame as ſhe in ſubſtance related them in my Audience ſhortly after, as follows,

'I being in the Year 1702 made deeply ſenſible 'of the growing Depravity of our Friends call'd 'Quakers, was irreſiſtably made to cry out in pub-'lick Teſtimony againſt them, in our Religious 'Meetings at *Lincoln*, &c.

'*Repent ye wicked and ungodly Ones, who have har-'dened your Hearts, and ſtifned your Necks againſt my 'Divine Requirings*, ſaith the Lord; *Ye that live in 'Pride, Idleneſs and Fulneſs of Bread, who hath brought 'Deſpite unto my Holy Name, there being no worſe E-'nemies to me than thoſe of my own Houſe*, ſaith the 'Lord, *amongſt whom I have ſeen the Talent of the 'Lord wrapp'd in a* * White Napkin, *and thruſt 'under an Edge of the Earth.*

* i. e. *Pretended Innocency and Perfection*, &c.

'*They preach with polluted Lips in their Meetings, 'as if they preached for me in a fervent Zeal, when 'as they preach for the Devil at Home in their Lives 'and Converſations.*

'*Wherefore, a mean and contemptible Inſtrument 'the Lord hath raiſed, in his Dread and Fear, to warn 'you of Repentance and Amendment of Life: It was 'ſaid of ſome of Old*, That if one was raiſed from 'the Dead they would not believe, *here you may 'ſee one as raiſed from the Dead, and yet you will not 'believe the Word of the Lord declared by me.*

At

' At another Time.

' *Here is a People amongſt us the Lord hath made known his Truth unto, but now they are turn'd a back-ſliding and rebellious People, and,* ſaith the Lord, *will ſooner bring my Judgments upon the Nation, than any other People upon the Earth; wherefore he hath taken up his Complaint againſt ſome in this Day, as he did againſt thoſe of Old, that ſaid* They were of *Abraham's* Seed, *when they were of their Father the Devil. Here is a People that ſays,* They are the Lord's People, *who are doing the Works of the Devil, calling themſelves Friends, whilſt they are Enemies to the Truth as it is in Jeſus; wherefore he who ſaid,* He could of theſe Stones raiſe up Seed unto *Abraham, ſays the ſame now; Scribes, Phariſees,* &c. *cleanſing the outſide of the Cup and Platter, whilſt they faſhion themſelves after the vain Faſhions of the World, whoſe Faſhions I loath,* ſaith the Lord.

Whoſe Name was Ab. Morrice.

' Upon which one of the moſt guilty in the Meeting (where my Mouth was forcibly opened as with an Iron Bar, to declare thoſe Truths) riſing up, and ſaying in way of Oppoſition, *That I knew not what I ſaid, and therefore ought not to name the Name of the Lord, who was a God of Order and not of Confuſion.* I was made to make anſwer, *That as I very well knew what I ſaid, ſo I was not unſenſible, That as God was a God of Order, he had out of his own Mouth condemned himſelf for his diſorderly walking before him; wherefore,* ſaith the Lord, *here is a Profeſſor worſe than the Prophane,* as his End ſhortly after manifeſted accordingly.

' Some Time after this, one Morning a mighty ill Savour coming into my Noſtrils, to ſuch a degree as I thought would have ſtrangled me, which I taking to be an Emblem of the Sins of the Nation to the Almighty, the Lord inſtantly made it known to me by his Holy Spirit, That it was as the Stink of the Sins of ſome Profeſſors of Truth amongſt us unto him.

' The ſubſtance of all which Teſtimonies, amongſt others of the ſame Nature, as I was conſtrained

'ſtrained to deliver in our publick Meetings, the 'Enemy ever raged in Oppoſition; but when I had 'finiſhed the ſame, I felt immediate eaſe to my 'poor bowed down Soul, though I had none 'Night or Day before I gave up to his Divine Re-'quirings therein. In purſuance whereof, the 'Lord hath livingly made known to me, That 'though he will bring great and ſore Judgments 'upon this and other Nations, for their numerous 'Provocations, yet he will in the firſt place bring 'the ſame upon a Generation of Vipers amongſt 'his own People, unleſs prevented by their ſpeedy 'Repentance, without which none ſhall be ſaved; 'ſince as the Rich Man gloried in his Riches, ſay-'ing, *Soul, take thine Eaſe, thou haſt Goods laid up* '*for many Years*; when the Lord ſaid unto him, '*Thou Fool, this Night ſhall thy Soul be required of* '*thee, then whoſe ſhall theſe Things be? The like,* 'ſaith the Lord, *is true of many in this Day, to* '*whom as I have long called and they would not an-*'*ſwer, ſo now they ſhall call in the Day of Calamity* '*that is coming upon them, and I will not hear them.*

'Moreover, the Lord hath ſhown me, That he 'is grieved with ſuch of our Controverſial Books 'as are written in Man's Wit and Wiſdom; *where-*'*in,* ſaith the Lord, *Man ſerves himſelf without* '*God, but cannot ſerve God without God, ſince the* '*Lord will vindicate his own Honour by his own Spi-*'*rit, and bring them cloſe to the Teachings of his own* '*Word, to be a ſpotleſs People, out of their own Wiſ-*'*dom to a State of Nothingneſs.* And cauſed me 'publickly to declare, *That though he would bring a* '*Wo upon thoſe that did his Work negligently, his pure* '*Truth ſhould yet flouriſh, in ſpight of the Devil and* '*his Angels.*

Thus far our *Lincolnſhire* Propheteſs; to whoſe Chriſtian Forewarnings I ſhall annex ſome of our Modern Prophets, lately delivered in our ſeveral Meetings at *London, Dublin, Briſtol* and *Worceſter*, to the ſame purpoſe, which how much ſoever ſlighted in like manner by this Phariſaical Generation of lofty Pretenders (on account of thoſe providen-

tial

tial Clouds, &c. they are from their vulturous Eyes at preſent ſhaded with) ſhall as ſurely be fulfill'd on them as ever they were ſpoken, unleſs prevented by their unexpected Repentance. In order whereto

The firſt I think good to notifie, is that attempted to be delivered by *Mary Turner*, at our Yearly Meeting in *London*, *May* 23, 1705. where ſhe being hindred by their preſumptuous Interruptions as ſhe began to ſpeak, ſo as ſhe could not deliver her Meſſage, had an Inſpiration at her Home afterward concerning them, with the Spirit's Order to print it (with another to *England*) and ſend them ſeveral Papers thereof the Day after, as ſhe did accordingly; which ſo far as immediately relates to them, is as follows,

'As nothing that is the leaſt defiled or polluted 'can agree with the Holy and Righteous Being, 'ſo nothing that the Almighty can behold here on 'Earth that is not defiled, that is not polluted; 'how do you think that the Almighty ſhould be'hold his Spouſe ſpotleſs? Are ye not all over Le'proſy, from the Crown of the Head to the Soal 'of the Foot, and who could find out a way for 'the cleanſing of this, for the Cure thereof, but 'your Lord alone? What though many pretend 'to waſh themſelves, yet their Labour is but in 'vain, their Medicine they go about to ſeek for, 'and their Phyſitian are all alike, and of no value. 'How is it then, I ſay, That your Lord beholds 'his Church ſpotleſs before him? What is it, think 'you, they are to be waſhed with? What Me'dicine is it they muſt make uſe of? Although I 'have declared this plainly, yet the blind World 'are ignorant of it, and are willing to remain ſo. 'Have I not declared, That a Fountain ſhall be 'ſet open for Sin and for Uncleanneſs? And what 'is that Fountain but my Son's Blood? Was not 'this performed when a Soldier came and pierced 'him, and from thence Water and Blood pro'ceeded; and by this *alone* my People are juſti'fied; this is the Fountain they muſt waſh in;

Unſavory Doctrine to our depraved Quakers, *and therefore by them moſt ungraciouſly*

'here

' here is ſufficient to cleanſe them from all their
' Filthineſs; this is that Balm that muſt cure the
' wounded Soul; this is that Medicine by which
' the Leprous Soul muſt be cured, or all others
' will prove fallible; it is, my Children, through
' this Fountain, this clear Fountain of my Son's
' Blood, that I behold my Church ſpotleſs; but
' many are now running to Phyſitians of no Value,
' many are running to their broken Ciſterns, and
' and forſake this Fountain, by and in which they
' muſt be waſhed, or I can never behold them
' but with Abhorrence; for know, I am of purer
' Eyes than to behold Iniquity, I cannot behold
' Sin with the leaſt Approbation; but how can I
' behold them, but in my immaculate Lamb, in
' whom I am alone well pleaſed, but out of him
' a conſuming Fire: This is not a light Thing, my
' Children, no, it is the main Thing that con-
' cerns your Salvation, therefore ſee ye to it, that
' not one Soul of ye may be found out of him:
' This is that that I would not have mine ignorant
' of, but even moſt now that profeſs the Name of
' Jeſus, are ignorant of what Work he hath accom-
' pliſhed for them, but more eſpecially thoſe
' that pretend to have my Spirit in a wonderful
' meaſure; of thoſe ſome of you have had a view
' this Day; for were they the People they pretend
' to be, they would excel all others; but this is
' not the Caſe with them now, for they being ig-
' norant of my Righteouſneſs, go about to eſta-
' bliſh a Righteouſneſs of their own, but have not
' ſubmitted themſelves to the Righteouſneſs, which
' is by *Faith in my Son*: They pretend to the grea-
' teſt Humility, but, know ye my Children, this
' doth not conſiſt in their Form; for true Humi-
' lity conſiſteth in this, That they behold them-
' ſelves ſimple, fooliſh Nothings, ignorant Crea-
' tures, laying themſelves low at the Feet of their
' Lord, and ſubmit to his Teachings; but this they
' pretend to, is what they wilfully and obſtinately
' reject: They are a proud, ſelf-conceited, a Pha-
riſaical People, but this they cannot bear to hear,

ſlighted, under pretence of its not being now to be found in being, nor alone ſufficient for our Juſtification if it was, as afore-noted under the Head of their Hereſy; tho' as I ſenſibly received the Benefit of my Chriſtian Faith therein, in the Day of my Converſion (which came to be much weakned afterward, thro' my ſtrict Adherence to our Foxonian *Notions) ſo the ſame hath been happily reviv'd again, by my diligent Obedience to this Prophetick Diſpenſation, to the Honour of God, and my Soul's ſatisfaction.*

' for

‘ for they are a People Wiſe in their own Eyes,
‘ and ſay in their Hearts to others, *Stand by, I am*
‘ *Holier than thou*; they are as a Smoak in my No-
‘ ſtrils, and as a Fire that burneth all the Day.
‘ This, this is the Abomination my Soul hateth,
‘ but Wo, Wo, Wo, to the Rejectors of the Meſ-
‘ ſage of my Spirit, which I have promiſed ſhall
‘ guide them in all Truth; but this they think
‘ they are guided into already, and think they
‘ need no higher Teaching; but Alas, Alas, what
‘ ſhall I ſay to theſe Things? Shall their Righte-
‘ ouſneſs plead for them? No; for this is not a
‘ ſufficient Plea for them. Remember, I ſay, they
‘ are eſtabliſhing one of their own; for ſhould ye
‘ ask many of them, what is the Ground of their
‘ Faith? What it is they hope to be ſaved by?
‘ They would come ſhort of a ſufficient Anſwer,
‘ they are ready to plead their Righteouſneſs, their
‘ Obedience, their Humility, but this is not ſuffici-
‘ ent, for only *Bleſſed is the Man to whom the Lord*
‘ *imputeth not Sin*, likewiſe, *Bleſſed is that Man in*
‘ *whoſe Heart there is no Guile*; but where ſhall be
‘ found ſuch a Man? Only the Man *Chriſt Jeſus*, for
‘ it was him alone that was the true *Iſraelite* in
‘ whom there was no Guile found, and in no other;
‘ but theſe their *Babiloniſh* Ways ſhall be brought
‘ down in a little time; for thoſe who are the
‘ greateſt Condemners of *Babilon*, they, I ſay, are
‘ in the midſt, yet they are blind and cannot ſee.
‘ nay, many of them are even as bad as thoſe that
‘ go to the *Pope* for Pardon, for whilſt they look
‘ at their own Qualifications, as I may ſay, many,
‘ many of them do, as pleading of their own
‘ Righteouſneſs to be meritorious, they under-va-
‘ lue my Son and his Righteouſneſs, never conſi-
‘ dering what Perfection they muſt ſtand in; for
‘ as I ſaid already, 'tis in him who is without
‘ Guile, for in him I behold ye perfect, and
‘ wherein there is the leaſt Imperfection, I can-
‘ not behold ſuch ſpotleſs; but this is in my Son
‘ alone, for their own Righteouſneſs is of no va-
‘ lue: O my Children, This is not their Caſe

‘ alone,

' alone, but many, many beſides them; ſearch di-
' ligently and ſee, whether ye are not ignorant of
' this alſo; caſt your Eyes inward: Can ye ſay, I
' know wherein my Perfection lies; ſee that ye
' are empty of every Thing that is in Oppoſition
' to this, for Thouſands of Oppoſitions and Ten
' Thouſands riſe up in your Souls, for this is that
' which oppoſes my Son, and undervalues him:
' What think ye of him, who trod the Wine-Preſs
' alone, and of the People there was none with
' him, did he not perfect the Work? Did he not
' cry out, *It was finiſhed*? Let none therefore plead
' any Thing of their own Works, for this is an A-
' bomination to me, therefore abhor it in your
' ſelves: Did he not bear the Wrath due to you?
' And had he not done it, you had all been miſe-
' rable: For nothing can ye do, no Righteouſneſs
' of yours is ſufficient to prevail with me for the
' leaſt Sin of yours, how much leſs then for the
' greateſt? O! conſider therefore, and give Glory
' to him, to whom it is due, let him have all the
' Glory, who is the Beginning and Ending of your
' Salvation, who is now at the Right-Hand of the
' Father pleading for you, who will appear in his
' glorious Majeſty, and will give to every one his
' Reward, even according to their Righteouſneſs:
' But, conſider my Children, what is ſaid of him,
' *He is the Lord your Righteouſneſs*; therefore in this
' Righteouſneſs ye ſhall be found, but the Wicked
' according to their Doings: Therefore admire
' that Righteouſneſs in the Lamb, in which all
' his Church muſt be ſpotleſs, and in which Ray-
' ment ſhe ſhall be adorned, ſo as the Bridegroom
' may rejoyce over his Spouſe; this is the Wedding
' Garment ye muſt ſtand in, therefore ſee none of
' you come ſhort of this.

Thus far the Holy Spirit through *M. Turner* in detection of their Infidelity, the Cauſe of all their Misfortunes in this World, and Danger of Eternal Damnation in the other, if they come not to a timely Senſe of it, in order to their true Repentance of the Cauſe that leads to it; for which end

I muſt next remind them of what the ſame Holy Spirit ſpoke, through his faithful Servant and their once well approved Friend *Guy Nutt*, on the 12*th* of *November* 1710, to an Aſſembly of their People in *Meath-Street* in *Dublin*, as ſet forth in a printed Treatiſe, entitled, *A Warning of the Holy and Eternal Spirit to the People called* Quakers, *&c.* wherein we are told as follows,

'That as he the ſaid *Guy Nutt* was ſent to the 'ſaid Meeting by the expreſs Commandment of 'the Holy Spirit, ſeveral times repeated through 'himſelf and others, whilſt three of their Preachers were ſpeaking, he was for the moſt part of 'the Time under the Operation of the Holy Spirit, which was viſibly ſeen by the movings of 'his Body; at laſt he ſtood up in the Power and 'Spirit of the Lord, ſhaking his Right-Arm, and 'often turning himſelf about, with his Eyes o'pen, as a Sign of the Diſpleaſure of God againſt 'them: After the third Preacher had ſpoken, he 'ſpeaking in Concluſion of the Light, the Spirit 'through *Guy Nutt* ſaid,

'*But you have departed from the Life.*

'Upon which a Preacher falling to Prayer, when 'he had done, *Guy Nutt* under the powerful Ope'ration of the Holy and Eternal Spirit of God, 'ſpoke as follows,

'*The great* I Am *hath ſent me unto you, the God 'of* Iſrael *hath commanded me to come unto your Aſ'ſembly; Thus ſaith the Lord, you have forſaken the 'Lord, and I will not ſmell your ſolemn Aſſemblies, 'until you return again unto me, the Lord.*

'The Preachers hurrying the People out of the 'Meeting, the Spirit continued on *Guy Nutt*, and 'he with a loud Voice ſaid,

'*Whether you will hear, or whether you will for'bear, the Mouth of the Lord hath ſpoken, I have de'livered and declared the Meſſage of the Lord faith'fully: You judge not the Fatherleſs, neither doth the 'Cauſe of the Widow come near you; your Pride and 'your Covetouſneſs doth teſtifie unto your Faces; your 'Silver and your Gold will not deliver you in that great*

'*and*

and terrible Day of the Lord that will break forth, who will come in flaming Fire, rendring Vengeance on all that know not God, nor obey his gracious Goſpel: You oppreſs one another, your Prayers is an Abomination; your covering the Altar of the Lord with Tears, your outſide ſhew cannot deceive the Lord, though you deceive the People; you make mention of the Lord, and call your ſelves by the Name of the God of Iſrael, *but not in Truth, nor in Righteouſneſs: Conſider theſe Things, and turn unto the Lord your God; you ſtay your ſelves upon the God of* Iſrael, *you ſay he is your God, and ye are his People; you have loſt the Innocency of the Dove: you appear before Men to be Righteous, although your Righteouſneſs is as filthy Rags; the Lord hath now ſent forth this Voice, to warn the People; you came forth in the Power of God, but you have ſinned it away, ſpeaking Lies, and uttering Words of Falſhood; the Searcher of all Hearts is come; what you do in ſecret, the Lord will cauſe it to be proclaim'd on the Houſe Top.*

'He being commanded by the Spirit to viſit their Meeting again on the 14*th* inſtant, being the Day call'd *Tueſday*, and coming into their Aſſembly when no Perſon was ſpeaking, he, under the Operation of the ſame Holy Spirit, ſpoke as follows,

'*You came out in the Power of the Lord, but you have departed from this Power, and that Power is departed from you, you ſpeak the Imaginations of your own Heart.*

'Then they oppoſed him, on which he ſaid,

'*The Power and Spirit of the Lord is upon me, who ſhall hinder? Fear you and tremble, conſider your Ways and be Wiſe: Have you forgot ſince the Lord did ſhake the Bodies of the People called* Quakers? *The Lord's Controverſie is with you.*

'Then they laid Hands on him, pulling and forcing him out of their Aſſembly, he being all the while under the Operation of the Spirit, ſaid,

'*You were turn'd out of the Synagogues your ſelves, and now you turn others out.*

'Then they turn'd him out of their Yard into 'the Street, the Spirit being ſtill upon him, he 'turn'd to them and ſaid thus,

'*You ſhall be made a Deriſion unto all People.*

'On which he and his Friends returned to their 'Lodging, where ſoon after the Spirit came on 'him again, and ſaid,

'*You ſhall return again.*

'Which Order of the Spirit was obey'd, and 'they remaining till the Meeting was near done, 'he being under the Operation of the Holy Spi-'rit almoſt all the Time, turning himſelf often 'round, ſhaking his Arm, which was lifted up, 'as a Sign of God's Diſpleaſure againſt them, was 'by them drove out again into their Yard, calling 'him *Falſe Prophet*; he being ſtill under the Opera-'tion of the Spirit, ſpoke ſaying,

'*You ſhall now hear the Voice of the True Prophet,* '*that is come to Teach his People himſelf.*

Thus far *Guy Nutt* concerning the Voice of the Lord to our depraved *Quakers*, whoſe Coming I have cauſe to fear will be to their ſorrow, from what was further ſpoke to them by two others of his inſpired Servants and Meſſengers (whoſe Names are *Mary Keimer* and *Mary Beer*) at their Meeting at *Briſtol*, the 26*th* of the ſame Month of *November*, *Anno* 1710, where divers of them amongſt others being aſſembled, the Spirit through *Mary Keimer* declared as follows,

'The Lord hath ſent forth a Voice, and it is 'the Duty of every Soul to hearken to that Voice, 'for behold, the great and terrible Day of the 'Lord is at Hand, and he that will not make 'haſte and get himſelf ready, ſhall be for ever ex-'cluded that Kingdom which is going to be eſta-'bliſhed; therefore let every Soul flee unto the 'Lord; for quickly, and Wo upon Wo ſhall 'come upon the Inhabitants of this City, for the 'Lord hath beheld your Iniquity, and his Wrath 'is kindled, becauſe of your Tranſgreſſion and 'Sins, he will no longer bear with your Pride 'and Inſolence, therefore be warned, for the Lord

'has

' has ſpoke, and he will ſurely bring to paſs what
' he hath ſaid, therefore let every Soul Fear and
' Tremble; for he who is will quickly make his
' Power known.

When *Mary Keimer* began to ſpeak, one of the *Quaker* Women that had been preaching before, cried out, *A Spirit of Divination, A Spirit of Divination*, &c. another ſaid, *God was a God of Order and not of Confuſion*; upon which another cried, *Pull them down, pull them down*, bidding the People *depart, depart*, but the greateſt part ſtaying, to the no ſmall Mortification of the reſt, one of them adviſ'd the People *to be ſettled and fixed, and not mind the Lo here's and Lo there's, but be ſtable*, with more to this purpoſe; after which (and that *Mary Keimer* had done) one *Paul Moon* cried out, *How durſt thou pretend to ſpeak here in the Name of God with ſuch a vain Head-Dreſs on?* Whereupon the Spirit falling upon *Mary Beer*, ſhe ſpoke as follows,

It ſeems Mary Keimer *had not the Quakers Mark on her Forehead, for want of which, as they could not own the Holy Spirit that ſpoke through her, I doubt not but if the Angel, the Divine* John *ſpeaks of, had now appeared, and ſworn* Time ſhould be no longer, *as he did in the* Revelations, *they would have diſowned him as a Meſſenger of Satan, for therein contradicting the Doctrin of* George Fox *their Apoſtle, as well as they did* Mary Keimer *for her Head-Dreſs they ſpeak of.*

' Who is it that riſeth up againſt God? Have
' you ſet your ſelves in the Temple and Seat of
' God, judging as Gods, and ſhall not this your
' Wiſdom be confounded? Who is it ye profeſs
' to wait for, that ye thus refuſe a Voice coming
' forth in the Name of God? Are ye Rich and
' Full, and need nothing more? If ſo, ye know
' the Sentence already paſt upon ſuch; therefore
' let every one Fear; ye are warned, therefore
' can ye not plead Ignorance in that Day, where-
' in the Judgments of God will deſcend, not only
' upon the prophane Blaſphemers of his Name,
' but all thoſe that call themſelves his People, and
' ſerve him not: Why is it ye are thus ſtupid and

' blind ? What is it thus lulls you asleep, so as that ' ye will not be awakened, though the Lord him- ' self speak unto you ? It is not a Thing lightly to ' be esteem'd, neither to be trifled with, for he ' that is Holy, will have every Heart so that ap- ' proacheth unto him : Are ye all cloathed with ' the Robe of Righteousness, which will give you ' admittance into his Kingdom ? Are ye ready to ' enter in when the Bridegroom cometh ? Are ye ' such wise Virgins as have prepared your Lamps ' with Oil, standing with your Loins girt, and ' your Lights burning ? If so, then I say, rejoyce ' and be glad, for behold the Bridegroom of your ' Souls cometh, to receive his Church spotless un- ' to himself ; but let all that are not so prepared, ' get ready, Mourn, Weep and Lament, for the ' Day of Desolation is at Hand, and the Time of ' avenging himself upon his Enemies is even now ' come ; be ye therefore ready that ye may stand ' before him.

The next is a Warning of the Holy Spirit, delivered to the same People called *Quakers*, at a publick Meeting of theirs in *Worcester*, *Anno* 1712, through his Servant *Hannah Wharton*, as follows,

' By what Rule do ye judge ? Who is he that ' darkens Counsel by a multitude of Words ? Sal- ' vation is established upon an everlasting Cove- ' nant : Be it known unto you, O People, whe- ' ther ye will hear or no, ye must trust, the ' Righteous God will discover your Hypocrisy ; ' known unto him is the Secrets of all Hearts ; ' the Day of the Lord is at Hand, wherein he will ' sever the Precious from the Vile ; the Almighty ' hath sent his Voice this Day ; they that do re- ' fuse it, refuse him that speaketh from Heaven ; ' every Man's Work must be tried in this Day, the ' Pollution of Men's Works must be purged in ' and by the Blood of Jesus, else will he remain ' filthy ; O ye despisers of the Righteousness and ' Blood of Jesus, know ye, God will judge ye.

Thus

Thus far the Warnings of our Modern inſpired Friends, concurrent to our *Quaker* Prophets aforementioned, concerning God's flaming Diſpleaſure againſt them (as well as others) for their numerous Provocations therein ſpecified; with which, as the ſincere amongſt them hath true Union, their Ancient and ever Honourable Friend *James Jackſon* hath particularly ſignaliz'd himſelf, in ſetting forth ſomewhat of the Effects of their *Apoſtacy*, by the following Lines in Verſe, well worth their Obſervation.

Ye Citizens who the Name of Quaker *bear,*
From your firſt Love degenerated are,
Which is the Mark whereby Chriſt's Flock is known,
Where this is loſt, the Lord will ſuch diſown;
'Tis mere Deluſion, to ſuppoſe we can
Religion without Charity maintain;
Ye, once belov'd of God, are now become
Acceldema, *Spiritual* Sodom,
In whom all Chriſtian Tenderneſs is loſt,
And this Worlds Spirit hath their Hearts engroſt.
Where Chriſt in his Divinity is crucify'd,
And inſpir'd Meſſengers abus'd and villify'd;
Where they that wait on th'Spirit's Miniſtration
Muſt be cut off by Excommunication;
Where Chriſt's ſpeaking in Man, and the Effuſion
Of th'Holy Ghoſt, are condemn'd for Deluſion;
Where Hypocrites ſo impudent are grown,
That he that's moſt Guilty caſts the firſt Stone,
And he that hath a Beam in his own Eye,
The ſmalleſt Mote in's Brother's doth eſpy;
And he that may with Phariſees *be parallel,*
Strain at the ſmalleſt Gnat, and ſwallow a Camel:
Here they that own immediate Revelation,
Scorn and contemn th'Almighty's Inſpiration.
The formal Quaker *thus, till Teeth meet, bites,*
Such ſeeming Saints prove real Hypocrites;
And as for Blaſphemy, that's over all
Their Sin aſcendant, Epidemical.
What ſhall we ſay to common Sinners now,
When City Friends the worſt of Crimes allow?

See his Appeal to Country Friends againſt the City Quakers unchriſtian Carriage towards him, p. 12, 13.

But since ye thus the Holy Ghost defie,
'Tis a clear Sign that your Destruction's nigh;
Can you be safe at Home, or blest abroad,
Who thus wage War against the Living God?
Your Judgment-Seat, Pulpits and Mobb unite
Against the Truth, to judge, to preach, to fight:
Nay, then there's Cause, tho' once your great Ally
Heaven should turn on you its whole Artillery.
Won't ye from Enmity against Christ refrain,
'Till Flames of burning Brimstone on you rain,
Oh then you'll gnash your Teeth and gnaw your Tongues (for pain.
The Mobbs Club-Law splits Case of Conscience, they
Throw Stones by Sentence, and Anathema;
Here you are arm'd with short-horn'd Arguments,
Others with Tipstaves, Fines, Imprisonments,
Caveats, false Accusations, Pillories,
With Brick-bats, Dirt, Squibs, Dung, with Taunts (and Lies,
Thus sturdy Giants proudly storm the Skies.
Heaven's Arms are Thunders, Lightnings, Tempests (dire,
Sword, Famine, Pestilence, Earthquake, Water, Fire.
Stand off Spectators, clear the Stage, give way,
See whether Christ or th' Dragon win the Day.

Thus far our ancient and truly worthy (though their greatly oppressed) Friend *James Jackson*; to whose Prophetick Testimony I had some Thoughts of adding a late one of their Friend *Eleanor Haddock*, to the same purpose, but as the same is published in Print, where it may be read by all that desire it; (inasmuch as their much admired Friend *Charles Marshal*, was (at their Publick Mix'd Meeting at *Horslydown* in *Anno* 1683) made to declare in their Audience, *That their Glory was departed, and Crown taken from them, and given to another People*, as the Widow had in effect also foretold them) I shall conclude this my Collection of Prophecies with what has been made known, by way of Vision, &c. to our Friend *Ann Steed* of *London*, in confirmation of them, as she in *Anno* 1710, gave

See her Book of Warnings.

me

me an Account thereof in Writing, by the Lord's expreſs Direction; which as it contains an ample Relation of their Apoſtacy and Spiritual Tyranny heretofore ſo juſtly complain'd of, I ſhall tranſcribe at large, in order to their better Inſtruction, as follows,

'I being in the Year 1694 one Morning in Viſion, ſaw my ſelf coming from *Deptford*, near a place called the *Half-way Houſe*, where was a ſhort Lane enclos'd with Hedges newly prun'd, and the cut Thorns, Briars and Nettles laid croſs over the Path whereon I was to paſs; at the entrance of which Lane was a Bridge, by one end of the Rail whereof ſtood the Lord Jeſus Chriſt in a ſolemn Veſture, and turn'd himſelf to me and ſpoke theſe Words,

'*I am thy Captain, I go before thee, obſerve well my Footſteps, follow thou me.*

'Then he went on before me over thoſe rending Thorns, Briars and Nettles that lay over the Path in the Lane; and I in great concern of Mind, took diligent heed to ſet my Feet exactly in his Footſteps throughout the ſame; in which though the Thorns, &c. hurt me much, yet as he trod down all the worſt of them, I carefully followed him through and over them all, till I came at the end of the Lane, when my Lord diſappear'd, and the Viſion clos'd. By which I was foreſhown the Sufferings I have ſince met with for my Chriſtian Teſtimony againſt the Depraved amongſt our People called *Quakers* upon the following Occaſions; in order whereto

'A few Months after this, the Lord laid a living Concern upon me, one Morning about the fifth Hour, to go then to my dear Friend *Charles Marſhal*, to ask him two Queſtions, to hear his Anſwer to them.

'Accordingly I went to his Houſe, though in ſome meaſure croſs to my own Will, on account of the earlineſs of the Morning; where when I came, notwithſtanding I found him up, and was readily let in to him, his Servant being drawing

on

on his Boots, in order to his going a Journey with ſpeed; and as ſoon as he heard me in a Room, before I came at him, he called me to come in and ſit down, ſaying, *I ſhall be with thee immediately.*

'Accordingly he came to me as ſoon as his Boots were on, and took me by the Hand, and looked earneſtly in my Face, and ſaid, '*Thou Servant of the moſt High God, I know thy Buſineſs, and what thou art come about; I ſaw thee this Morning in a Viſion of the Lord: The Anſwer to thy Queſtions I have left by my Wife, neceſſity calling me to be gone in three Minutes, Friends waiting for me at an Inn where my Horſe is; wherefore let me ſee thee at my Return, if the Lord will, that we may have ſome Communication together.* And then pointed me to the Room where his Wife was, of whom he told me, *I ſhould have his Anſwers to my Queſtions.*

'Accordingly I went to her full of Heavenly Joy, and after a very loving Salutation, ſhe ſaid to me, *I ſuppoſe thou art the Friend my Husband ſaw in a Viſion this Morning, ſit thee down, and drink a Diſh of Chocolate, and I will give thee his Anſwer to thy Queſtions, in order whereto let me hear them.*

'Queſtion 1. *Ought Men to quench the Spirit?*

'Anſwer, *No.*

'Queſtion 2. *Ought they to deſpiſe Propheſying?*

'Anſwer. *No.*

'Upon which I took my Leave of her, and returned to my outward Habitation again, with infinite ſatisfaction to my poor bowed down Soul.

'Then as nigh as I can remember, about a Week after, I had the like Impulſe to go to *Francis Stamper* on a prefixed Day, about Eight in the Morning, when finding him in his Shop doing ſomewhat at a Watch, he ſpying me thro' the ſame Window I ſaw him, went round towards the Door on the inſide, as I did on the outſide to meet him, and ſaid when I came to him,

'*Thou*

'*Thou Servant of the moſt High God, thou art great-*
'*ly beloved, I know thy Buſineſs, and what thou art*
'*come about. Knoweſt thou,* ſaid I (in a ſolemn A-
'mazement) *what I am come about?* He anſwered,
'*I ſaw thee this Morning in a Viſion of the Almigh-*
'*ty, wilt thou pleaſe to walk up Stairs with me?* I
'anſwered, *Yes, very willingly.*

'When we came in the Chamber, he ſat him
'down on a Couch, and ſaid *Sit thee down here,*
'which I had no ſooner done, but the glorious
'Power and Preſence of the Lord ſo over-ſhadow-
'ed for about half an Hour, as that we were both
'diſſolved into Tears of Joy inexpreſſible, in
'which we were made free in Communication to
'each other of what had been ſhown us in the
'Viſions of the Almighty, confirmed by their Con-
'ſiſtency and harmonious Agreement one with a-
'nother, to my great Conſolation and Incourage-
'ment in my future Services.

'For I having been ſome time preparing, by the
'ſeveral Exerciſes of the Spirit the Lord brought
'upon me, to go forth in way of Teſtimony in
'our publick Meetings againſt the great Depra-
'vity of many of our moſt noted Leaders in this
'City of *London*; I, in a Senſe of my own Weak-
'neſs, was a few Months after this greatly bow-
'ed down in my Spirit, under a Senſe of the
'Weight of my Service amongſt them, which
'ſome Friends perceiving by ſome Words I deli-
'vered, *Elizabeth Collet*, *Hannah Haynes* and *Mar-*
'*garet Drayton* were ſent to me, to enquire into
'the Occaſion of my great Exerciſe, as well as
'with relation to the Sufferings I met with from
'my Husband, who all dealt very tenderly with
'me; but others perceiving my Concern to be
'chiefly on a Spiritual Account, they, for fear I
'ſhould go forth in a Spirit of Prophecy againſt
'ſome amongſt us, endeavoured to diſſwade me,
'ſaying, *They would upon my deſiſting undertake to*
'*anſwer to God for me,* or Words to that purpoſe.
'Whereunto I returned, *That as the Concern I am*
'*engag'd in, I do believe is the Lord's; it is not you,*

'*but I, that muſt anſwer for my Diſobedience, if* '*Guilty.*

'However, upon Account of their great uneaſi- 'neſs with any thing of that nature from me, I, 'in a Senſe of my own Weakneſs to break through 'that hard-heartedneſs I found amongſt our chief 'Leaders, earneſtly entreated the Lord for three 'Weeks together, to ſuffer me to lay down the 'Commiſſion at his Feet again he had given me, 'if it might conſiſt with his Divine Pleaſure, 'wherein he was at length graciouſly pleaſed to 'grant my humble Requeſt for about eleven Years 'ſpace; after which it was renewed again with 'more Authority than before, ſo as that after ſe- 'venteen Weeks great Exerciſe of Soul in order 'to my Preparation, I was finally, with no ſmall 'reluctancy, caus'd to go forth to moſt of our 'Friends Meetings in and near Town, to deliver 'what the Lord had laid upon me to declare 'therein.

'The firſt Meeting I went to was *Long-Acre* 'Meeting, and the firſt Words that forcibly open- 'ed my Mouth therein, under a terrible trem- 'bling of my Perſon, were as follows,

'*The Glory of God is departed from* Iſrael, *and the* '*Ark of God is taken.*

'Which laſt Words was ſhown me to have Re- 'lation to ſuch amongſt us as had dealt falſly with 'the Covenant; in the delivery whereof, the 'Teeth of ſome were obſerved by one *Elizabeth* '*Clark* to check in their Mouths, as ſhe afterwards 'told me.

'The Week after this, I was conſtrained by the 'Power of the Lord, to go to *Weſtminſter* Meet- 'ing, to declare the near approach of the Great 'and Terrible Day of the Lord; wherein the firſt 'Words I ſpoke, by the powerful Force of the 'Holy Spirit irreſiſtibly operating on my Soul and 'Body, were as follows,

'*Who is this that cometh from* Edom, *with dy'd* 'Garments *from* Bozra, *travelling in the Greatneſs of* '*his Strength? It is I the Lord, mighty to ſave: Why* '*art*

'art thou Red in thine Apparel, as one that treads in 'the Wine Fat? I have trod the Wine-Preſs alone, 'and of the People there was none with me; I will 'tread them down in mine Anger, and trample them 'in my Fury; I will ſprinkle my Garments with their 'Blood, and will ſtain all my Raiment; for the Day 'of Vengeance is in my Heart, and the Year of my Re-'deemed is come.

'All which Words being delivered under a 'great Trembling of my Perſon, I was made in 'that Poſture to put forth my Hand towards *Ri-'chard Needham* in the Gallery before me, and ſay, '*Take thou thoſe Words home with thee.*

'After which I removed, and ſate me down in 'an obſcure Place in the Meeting, under a living 'Senſe of the further Concern I had yet to go tho-'rough; when feeling great Pain in my Body, as 'a Woman in ſtrong Travail, through the Anguiſh 'whereof, as I was ſinking down to the Ground, 'I cried mightily to the Lord to preſerve me from 'falling, whereupon my Pain was inſtantaniouſly 'removed, and I got Strength to recover my ſelf, 'ſo as to keep my Seat.

'After this I was conſtrained to go to *Grace-'Church-Street* Meeting, and there, in greater Pow-'er than ever, declare as follows,

'*God has called a ravenous Bird from the Eaſt, the 'Man that ſhall execute my Judgments from a far 'Country; I have ſpoken it, I will alſo bring it to 'paſs, I have purpoſed it, and it ſhall ſtand; and I 'ſaw an Angel ſtand in the Sun, and he cried with a 'loud Voice, ſaying to all the Fowls flying in the midſt 'of Heaven, Come and gather your ſelves together un-'to the Supper of the great God, that you may eat 'the Fleſh of Kings, and the Fleſh of Captains, and 'the Fleſh of Mighty Men, and the Fleſh of Horſes, 'and the Fleſh of them that ſit thereon, and the Fleſh 'of all Men, both Bond and Free, both Small and 'Great.*

Which was made known to her to be thoſe lordly Pretenders amongſt us, and others who had aſſumed the Place of Kings, Captains and Rulers over our Faith and Conſciences, conſonant to our Friend George Biſhop's *Prophetick Teſtimony in p.* 17. *of his Book of Warnings to King*

King Charles II. *compared with p. 4, 5. of his Burden of* Babylon, *and p. 22, 24, 25, 26. of his Illuminations, with his whole Epiſtle of Love, in defence of this our Friend* A. S.*'s Conſtruction.*

'Whilſt I was declaring this Propherick Warning under the powerful operation of the Lord's Holy Spirit, with my Eyes ſhut towards the Gallery, where *George Whitehead* ſate amongſt others of our Preachers, the ſaid *George Whitehead*, as I was afterwards inform'd, beckon'd to *Samuel Waldenfeild* to kneel down to Prayer, to end the Meeting, in order to ſtop me, as he did accordingly; upon which, after he had done, ſome publick Country Friends, that had a Divine Senſe of the greatneſs of my Concern, came to me amongſt others, and gave me their Hands in much ſweetneſs, to my great Comfort, one of which more couragious than the reſt, bidding me *Go up Stairs to the Miniſtring Friends in the Chamber, and ask them what I had ſpoken that gave them Offence againſt me?* Which putting Courage into my poor drooping Soul, I went up accordingly, and found *George Whitehead* with his Back towards me, reflecting hardly upon me (to a Friend that ſate with his Face towards him) as a Woman poſſeſt with ſtrange Notions Friends could not have Union with; which the Friend he ſpoke to perceiving me hear, by Signs gave him Notice of my being by him; upon which he ſuddenly turning himſelf, and catching hold of my Hand as one in amaze, I, in a ſorrowful Senſe of his cauſeleſs Hardneſs towards me, thus ſaid unto him,

'George, *what have I done, that thou ſhouldeſt thus pour Contempt on me like Water?* Whereto he anſwered, *Thou preached falſe Doctrine.* I asked him, *Wherein? Didſt thou not ſay, A Ram from the Eaſt?* I anſwered, *No, A Ravenous Bird from the Eaſt. Then*, ſaid he, *I miſtook thy Words.* Upon which, *O* George, ſaid I, *is it a ground for thee to pour Contempt upon a poor Creature, through a Miſtake of her Words?*

Where-

'Whereupon ſome Friends queſtioning, whether there were any ſuch Words in the Scripture as I mentioned, one inſtantly turned to a Bible and found them; upon which *George Whitehead* being greatly confounded, got off his Seat, and walked about the Room in much uneaſineſs; when *Samuel Waldenfeild* coming up, I was made to meet him, and take hold of his Hand and ſay, O Samuel, *how comes it to paſs, that thou ſhouldeſt act ſuch a Thing as thou haſt done this Day towards me?* Whereupon he, in a Spirit of Love embraced me, and acknowledg'd, he was ſorry for what he had done in that Matter.

'After this, the ſame Day, I was moved of the Lord to viſit our worthy Friend *John Butcher*, who though not at the Meeting, had heard of my Exerciſe and Sufferings therein; ſoon after I came he ſate down to Supper, and bad me *ſit down with him*; immediately after which, he handed me a particular Diſh prepared for his own Eating, and wiſh'd me to take it, and would not be denied by my Entreaties.

'After Supper, we fell into Diſcourſe of the Affairs of the Day, concerning which he expreſſed his great diſſatisfaction with Friends Behaviour towards me, ſaying, *He wiſh'd he had been there to prevent it.*

'That Night I, at his and his Wife's Requeſt, Lodging at his Houſe, he found himſelf obliged the next Morning to inform me, how his dear Wife was ordered in a Dream, to warn him not to appear againſt me in Judgment, ſaying, as I remember, *Have thou nothing to do againſt that Juſt Woman*; upon which he carried himſelf very tenderly towards me.

'However, I being uneaſie in my Mind notwithſtanding, upon account of other Friends Hardneſs towards me, (who whilſt they in Words ſometimes ſeemed to own me, by their Actions at others ſhew the contrary) thus ſaid unto him,

'John,

'John, *I beſeech thee let me know the worſt, whe-*
'*ther I be owned or diſowned by you? Whether it be*
'*the one or the other, it ſhall be equal to me.* Up-
'on which, *How* Ann, ſays he with a ſolemn Look,
'*how doſt thou mean Equal? I mean,* ſaid I, *juſt as*
'*I ſay. Why wouldſt thou,* ſays he, *willingly be cut*
'*off from the Living in* Iſrael? I anſwered with a
'Weight unexpreſſible, *All the Art of Devils and*
'*Men will never be able to cut me off from the Living*
'*God of* Iſrael. Upon which, *Well, come* Ann, ſays
'he, *comfort thy ſelf, for this Day I deſign to make*
'*thy Trouble my Trouble, and thy Grief my Grief*;
'which bringing great eaſe to my diſconſolate
'Soul, I reſolved to wait the Iſſue by his Anſwer
'at his Return; in order whereto, he forthwith
'went to divers Friends of my Acquaintance, to
'enquire concerning my Converſation, who giving
'him a high Character of my Innocency and Ho-
'neſty, as I was afterwards inform'd, he from
'them went to others, where meeting with con-
'trary Intimations, as I had ground to believe, he
'refuſed to ſee me at his Return (inſtead of giv-
'ing me the Anſwer I waited for) to the great en-
'creaſe of my Burthen.

'After which, ſome Friends thinking to divert
'my Concern of this Nature ſo much to their diſ-
'ſatisfaction, made uſe of this *John Butcher*, a-
'mongſt others, to make Reconciliation between
'me and my Husband, from whom I was neceſ-
'ſarily ſeparated through the means of his great
'Wickedneſs towards me, (concerning which they
'were no Strangers) thinking our dwelling toge-
'ther might be a means to preſerve me from my
'Notions, as they called them; to which I aſſen-
'ting to humour them, much againſt my own In-
'clinations, under a Senſe of the Danger I ſhould
'be expoſed to through his barbarous Diſpoſure,
'(for which the Lord might juſtly hold them ac-
'countable, as I told them) immediately found
'my Fears verified, by his ſeveral Attempts of my
'Deſtruction; in order whereto, as he ſet a Skreen
'on Fire at the bottom of the Stairs to the Cham-

'ber

' ber where I lay, to burn me in my Bed whilſt
' aſleep, (from which the Lord miraculouſly pre-
' ſerved me, by commanding me in a Viſion of
' the Night, *To ariſe and haſte down Stairs without*
' *Cloaths*, when I found it in Flames near the Stairs
' Foot) whereupon miſſing the end of his cruel
' Deſign therein, he all of a ſudden ſeem'd more
' than ordinary kind to me, ſo as that he would
' not be denied going along with me to one of our
' Aſſemblies, where he thought I might be con-
' cern'd in way of Teſtimony; which I through
' the perſwaſion of ſome Friends conſented to, up-
' on the promiſe of one *Francis Davis*, that he
' would take care to prevent my Oppoſition, to his
' Diſcouragement; but as the Enmity of the De-
' praved was too inveterate to be bounded by his
' Influence, one *William Robinſon* (a moſt perverſe
' Emiſſary of theirs) being abetted by *William*
' *Bingley* who ſate next him, as I began to ſpeak,
' cried out aloud to me, *Woman ſit thee down and*
' *be ſtill*; whereby as my Life was inſtantly wound-
' ed, and Chriſtian Teſtimony ſtopp'd for the pre-
' ſent, ſo my poor Husband was ſtruck as paſe as
' Death, to the laying an irremoveable Reſolution
' in him of my Ruin (under pretence, that he had
' long ſuſpected I was led by vain Notions, their
' Oppoſition had therein confirmed him) which
' he thereupon again ſoon after attempted, as
' follows.

' I being to go through a certain narrow Paſſage
' towards one of our Meetings, of which he be-
' ing adviſed, went another way to meet me, in
' order to knock out my Brains therein, which the
' Lord being graciouſly pleaſed to make known to
' me as I went, by bidding me *Run for my Life*, I
' thereby got through the ſame, juſt as I ſaw him
' croſs over to meet me for his barbarous end a-
' bove-mentioned; which he ſtill hoping to ac-
' compliſh, at another obſcure Place a little fur-
' ther on, his bloody Deſign being again made
' known to me by the ſame powerful Command,
' to *Run for my Life*, I there alſo ſaw my wonder-

ful Preſervation, by his not reaching the Place whilſt I was got out of Danger; in a deep Senſe of the Lord's Goodneſs wherein, I a few Days after ask'd him, ſaying, *Dear Husband, what have I done, that thou ſhouldſt thus ſeek this poor Blood of mine, by the Murther of me ſuch a Day in ſuch and ſuch a Lane?* Concerning which, though he heſitated a while, he at length confeſſed, *It was true by his God, though he wondered how I knew his Deſign, which none but himſelf was acquainted with.*

'Now as the unrighteous Dealings of thoſe our depraved Friends towards me, in ſtopping my Chriſtian Teſtimony by their abuſive Interruptions, was attended with thoſe dreadful Conſequents, for which they ſhould have anſwered had they taken effect, as I told them; ſo though the Senſe of their Injuſtice therein cauſed one *William Armſtrong* to cry out in the afore-mentioned Meeting, *What a diſmal Thing is this, that the Word of the Lord muſt not be declared amongſt us, whilſt Mens Words are allowed to be preached without controul*; whereby though *William Bingley* by his Paleneſs appeared inwardly ſmote, yet as he and his Collegues are ſo far from repenting of their Wickedneſs of this Nature towards me, as that they moſt audaciouſly perſiſt therein towards others of the Lord's faithful Meſſengers, (who have in like manner been conſcientiouſly concerned to teſtifie againſt their Corruptions) I have good ground to believe, that *their Glory is departed and Crown taken from them, and given to another People not uniform*, (as our truly worthy Friend *Charles Marſhal* in my Audience long ſince foretold them) by the following Viſion the Lord hath been pleaſed to give me, about the third Hour one Morning in the ſixth Month *Anno* 1709, concerning them, when I was awake, and in a moſt ſenſible Condition.

'I beheld the Lord *Jeſus Chriſt* at my Left-Hand, in a perſonal Appearance, in a large Room, where were a great many of the chief Leaders

'of

of the People called *Quakers*, ſome of which had Crowns upon their Heads, amongſt whom were *Theodore Egleſton*, *George Whitehead*, *William Bingley*, *John Feild*, *William Warren*, *George Owner*, *William Pen*, *John Butcher* and *Samuel Waldenfeild*, all ſitting.

'*Francis Moult* coming in, went directly to *Theodore Egleſton*, laid both his Hands upon his Crown, and went away with it; notwithſtanding I ſaw a Chair ſet for him in Chriſt's glorious Kingdom upon Earth now near approaching, which he might obtain if he preſſed hard for it, but if there, he might content himſelf without a Crown.

'Then *John Potter* being under a moſt powerful Operation of the Lord's Holy Spirit, after the ſame manner I ſaw him go before the Believers (in this glorious Diſpenſation of God's Holy Spirit lately broke forth) in *Enfield* Chace, came, and with great Authority laid both his Hands in like manner upon the Crown *George Whitehead* had upon his Head, (which was more magnificent than the reſt) and ſaid, *Did I not charge thee to hold faſt what thou didſt receive? Hadſt thou obeyed, none would have been able to have taken thy Crown from thee*; and then with an angry ſnatch took it off, and went away with it, under the powerful Operation above-mentioned.

'Then *William Bingley*'s Crown next fell from his Head, with ſuch a mighty force as if it would have been broken all to pieces; upon which he in a dreadful Concern and great Amazement cried out, *Our Crowns are fallen from off our Heads; Wo unto us that we have ſinned!*

'The next, *John Field*'s fell alſo from off his Head with a mighty force, though not ſo great as *William Bingley*'s. After which, *William Warren*'s totter'd exceedingly, as if it alſo was a going to fall, but I did not ſee it fall.

See Ed. Burrow's *Epiſtle of* Anno 1656, *Only to go amongſt Friends, wherein as the Faithful are ſtiled Kings and Prieſts to the moſt High, according to* Revel. 1. 6. *Thoſe our unfaithful Ones ſeem to aſſume from thence the Title and Office of Kings and Princes over our Faith and Conſciences; under pretence, That as the Son of Righteouſneſs is appeared out of the North, ſo out of the North Kings, Princes and Prophets did come forth, who uttered their Voices as Thunders, laying their Swords on the Necks of their Enemies, from whom they never returned without Slaughter, according to the Contents of their ſaid Epiſtle.*

Epiſtle. But whatever our ancient Friends might be accounted in a Spiritual Senſe; as thoſe our Apoſtates Crowns are deſervedly taken from them for their Male Adminiſtration of their Office, according to their ſaid Friend Ed. Burrow's *Maxim, in p. 442. of his General Collection, that all Rulers and Governors are to be accountable to their next Succeſſors for their Miſmanagement,* &c. *I hope their Power of Slaughtering more of us is now taken from them by way of Conſequence, let them now ſtruggle as much as they will to retain it, under a vain Conceit, that their deſpiſed Government is to rule over all Kingdoms, and to their Laws all the Nations of the Earth ſubmit, according to* Ed. Burrow's *Prediction in p. 111. of his ſaid Collection.*

In which State as ſhe alſo ſaw Thomas Lower *amongſt others, ſo there were ſome in the Degree of Lords and Earls,* &c.

'Then I beheld one different from the reſt on the Head of *George Owner*, at which I greatly marvelled; whereupon the glorious Perſon that all the while ſtood by my Left-Hand, ſaid, *Why admireſt thou at the Difference betwixt that and the reſt? He is not in the Kingly Power amongſt this People, but in the Dukedom, wherefore that thou ſeeſt upon his Head is a Coronet*; Which alſo tottered as *William Warren*'s. *many of whoſe Names ſhe was unacquainted with.*

'Then I beheld *William Penn, John Butcher* and *Samuel Waldenfeild* with their Crowns on their Heads; upon the beholding of whom, I under a great Concern of Soul for them, broke forth in great bowedneſs in ſupplication to the Lord, and ſaid, *O Lord God, I beſeech thee, hear a poor Creature, ſuffer not thoſe Crowns to be taken from them, neither do thou, but humble them, that they may take them off themſelves, and lay them down at thy Feet, who is only worthy of all Honour, Praiſe, Might, Majeſty and Dominion*; which I have reaſon to believe he in his own due time will incline them to, from another Viſion he in his Divine Goodneſs was pleaſed to give me concerning them and others, which was as follows.

'I being often livingly concerned before the Lord for this People, who notwithſtanding contemptuouſly rejected me and my Chriſtian Travels

'vels for their Welfare, a few Months before the 'above-mentioned Viſion, being ſate at Work by 'my Bed-ſide with my Child one Morning, at my 'Lodging at the Dwelling Houſe of our ancient and 'truly worthy Friend *James Jackſon*, fell into deep 'Viſion, wherein I ſaw the Dead Corps of the 'People called *Quakers*, heaps upon heaps, amongſt 'whom was preſented *William Penn*, *John Butcher* 'and *Samuel Waldenfeild*; upon the ſight of whom 'I was bowed in deep Supplication before the 'Lord, and ſaid, *O Lord God, for thy dear Son's ſake, 'who now lies proſtrate at thy Feet, begging for theſe 'my dear Friends, and not for any worthineſs of mine, 'ſave them, ſave thy People*; upon which my Life 'went from me, ſo as that I fainted; then I ſaw 'the Father take up his beloved Son with both his 'Hands, and thereupon looked ſmiling upon me, 'which was a ground of Hope to my mournful 'Soul, that my ſincere Petitions were anſwered for 'them.

In the time of this Viſion one *Sarah Wiltſhire*, 'who was diſtant from me in another Room in 'Bed, and neither heard or ſaw me, had an im-'mediate Senſe given her of my great Exerciſe, 'through which ſhe was made to riſe out of her 'Bed, and put on a Petticoat and Gown looſe, and 'come into my Room, where finding me in this 'my concerned Condition, ſhe ſaid,

'*Dear Mrs.* Steed, *what is your Affliction? I have 'an inviſible Senſe of it; your great Concern is thus 'for your People; but be of good cheer, although the 'Elders may diſregard your Prayers and Tears, the 'young Generation will be bettered by them*; upon 'which Words I immediately found my Strength 'return, and aroſe from where I was fallen, and 'ſaid, *Has my God ſent thee to comfort me in this my 'diſconſolate Condition? Yes*, ſays ſhe, *for I was made 'ſenſible of it, and could not lie longer without com-'ing unto thee, if I might have had a Thouſand 'Pound.*

And though this our greatly diſtreſſed Friend declares, ſhe has lately had another Viſion, wherein ſhe ſaw the Eagles of the Heavens deſcend upon the Fleſh of many called *Quakers*, and tear them to pieces with marvellous vehemence; yet for the Comfort of the young Generation, who hath not wittingly ſubjected to their Elders Corruptions, I ſhall recite another the Lord hath been pleaſed in *Anno* 1707 alſo to give her concerning them, which ſhe relates as follows.

'I being in the Year above-mentioned awake 'in my Bed ſeveral Hours weeping, under a ſor-'rowful Senſe of our Leaders depravity, in exalt-'ing themſelves in the place of God as Gods, by 'their unchriſtian Impoſitions of their own Inno-'vations and formal Harangues for the Spirit's 'Dictates, fell into deep Viſion, wherein I ſaw 'my ſelf going up a Hill, made known to me to 'be the Hill of *Zion*; on my Right-Hand as I paſ-'ſed, I ſaw a Plantation with many pleaſant 'Plants, growing freſh, fragrant and green; but 'amongſt the reſt, that which moſt delighted me 'was Roſemary, abundance of which I alſo ſaw 'from end to end of the Plantation, but all wi-'thered Branches, at which I was ſorrowfully con-'cerned, and thereupon bemoaning it, I ſtooped 'down and handled it, and underneath each long 'Leaf, between the Leaf and the Stalk, I per-'ceived the appearance of green Ones ſpringing 'forth, by reaſon of Life in the Root, at which 'my very Heart rejoyced with Joy unexpreſſible, 'and I cried out in a heavenly Rapture, *Here's 'Life in this pretty Thing that I ſo entirely love*; 'upon which I awoke, and an inſpeaking Voice 'thus ſaid to me, *This Roſemary thou haſt ſeen is thy 'People.*

'At another time, lately in the Day-time I was 'in Viſion, wherein I ſaw my ſelf going to *Hor-'ſlydown* Meeting, where looking up at the Win-'dows, Doves ſate thick at the ſame; at the Clo-'ſure whereof it was opened to me, that this Peo-'ple ſhould again return to the Lord, as Doves to

'the

' the Windows, according to the ſignification of ' my former Viſion concerning them, to my great ' Conſolation, after my ſorrowful Soul had been ' ſo long oppreſſed under a Senſe of their general ' Depravity, occaſioned through our Leaders Apo- ' ſtacy and Spiritual Tyranny, by which many ' have been long driven away from Chriſt's true ' Fold of Reſt, under pretence of bringing them ' into the ſame, according to our deceaſed Friend ' *Ed. Burrow*'s Viſion of the Flock concerning them, ' moſt unworthily expung'd amongſt others out of ' his publick Collection by their depraved Com- ' pilers; for which the Time is near when they ' ſhall anſwer to their Sorrow, if not prevented ' by their ſpeedy Repentance.

Since the foregoing Relation, I the Tranſcriber having occaſion to be at *London* about ſome Concerns of my own, as well as others, in *Anno* 1717, went to viſit this our Friend *Ann Steed*, who then found her ſelf concerned to give me a further Account of our depraved Pretenders unchriſtian Dealings towards her, to ſtop her Chriſtian Teſtimony againſt their Corruptions, which ſhe relates as follows.

' About four Years ſince, ſome Friends being ' very uneaſy with my publick Appearance in their ' Meetings for Worſhip, upon account of what I ' had delivered in way of Prophecy, as well as o- ' therways againſt them, under pretence of my fai- ' lure in Prediction, about the appearance of ' Chriſt in this Nation, they not only dealt with ' me after a ſevere manner in their Meetings of ' Diſcipline, but alſo openly oppoſed my Teſtimo- ' ny in our Aſſemblies for Worſhip, as aforenoted, ' in order to ſilence me; which not having the ef- ' fect they deſired, *Theodore Egleſton* adviſed me to ' frequent the Meeting appointed at *Sarah Sawyer*'s ' chiefly for that purpoſe, rather than thus diſturb ' them in their more numerous Aſſemblies; where- ' in the Lord being pleaſed to give me liberty to ' anſwer his Requeſt, my Mouth ſtill continued to ' be opened there as elſewhere, in way of Teſti-

mony againſt Friends Depravity; through a deep Senſe whereof, I had ſome time before been concerned to call upon them to appoint a ſolemn Faſt, in order to their preparation to mourn apart, and their Wives apart, in the deepeſt Humiliation, that the Lord's threatned Judgments for their Apoſtacy and Spiritual Cruelty, if poſſible, might be averted; which adding to their former uneaſineſs, inſtead of moving them to anſwer my Chriſtian Exhortation, they ſent one of their Emiſſaries after another, to ſilence me there alſo, as the Lord was pleaſed to ſhow me, as each came in for that purpoſe; who having not power to execute their Commiſſion, through the Lord's reſtraining Hand, *Thomas Busby* and *Thomas Ryalton* at length were directed to ſupply their Deficiency, who falling ſhort of Courage in like manner to effect their Order in the Meeting, *Thomas Busby* attempted it as ſoon as it was over, by ſignifying how uneaſie Friends were with my preaching amongſt them; but doing it after a timorous manner, as one conſcious of the deficiency of his Commiſſion, *Thomas Ryalton* made up what was wanting, by aſſuming Confidence to reprehend me as follows, ſaying,

'Ann, *why doeſt thou continue thus to impoſe Words upon Friends, knowing how uneaſy we have been with thee ſince thy appearance in publick, on account of thy failure in Prediction?*

'But as I well know the Prophecy he aim'd at was ſubſtantially fulfilled by Chriſt's glorious appearance in and upon the *French* Prophets who then landed in *England*, I anſwered as follows,

'*Friend* Thomas, *as I am livingly ſenſible, that I delivered the Prophecy thou ſpeakeſt of by the Lord's immediate Direction, let his end be what it will in it, ſo thou greatly wrongeſt me, in ſuggeſting, I have impoſed Words of my own upon Friends on that or other occaſions; wherefore as I can appeal to God, the alone ſearcher of Hearts, in behalf of my Innocency, I not only Query, who made thee a Judge in this Spiritual Matter, but alſo greatly wonder, how thou or*

'*any*

'*any other Man dare thus assume the Judgment Seat* '*of Christ, till the Wing of the great Cherub over-* '*shadow you?* At which being inwardly smote, he 'gave me his Hand, and so left me.

'Whereupon *Theodore Eglestone* perceiving the 'endeavours of their Messengers unable to silence 'me, comes next First Day himself to the Meet-'ing for that purpose; where when I had eased 'my Mind by a short Testimony, he stood up, and 'after a round about in other Matters, as an In-'troduction to his designed Stroke at me, (of 'which the Lord had given me a foresight) he pro-'ceeds to signifie his great Concern of Soul, *That* '*one who had so often beheld the goodly Tents of* Jacob, '*and beautiful Tabernacles of* Israel *amongst them,* '*should, by giving way to false Notions,* &c. *go about* '*like* Baalam *of old, to deface their glorious and* '*beauteous State, by her false Prophesies and presump-*'*tuous Intrusions,* with more to this purpose; where-'by my Life being so wounded as to cause me to 'faint away as I sate on my Seat, when it re-'turned again, I plainly heard a Voice which said 'to me, *Thou shalt for a while withdraw thy self* '*from thy People, and when I send thee again, see that* '*thou readily obey me.*

Thus far our sincere hearted Friend and their Christian Monitor, by whose causeless Sufferings, as all may see somewhat of that Spiritual Tyranny which reigns in our Lordly Leaders of the Second Days Meeting, through the venomous Influence whereof they have often stung our bowed down Souls to Death, under pretence of preserving them, as they divers times served her; in further proof of my Charge of their *Worse than* Turkish *Tyranny*, originally occasioned through the Enemies Transformations, whereby they are deluded themselves, and with ease delude others; of which this *Theodore Eglestone* is a sorrowful Instance, who, as the Lord shewed this our Friend *Ann Steed*, was led by a Spirit of Magick in his above-mentioned Reflections, the same Magically diverted the Affections of all Friends there assembled from her

'in

in an inſtant, ſo as that not one of them would give her their Hand after the Meeting was ended, as they were wont to do at all others moſt affectionately; through whoſe cauſeleſs Cruelty, though ſhe, amongſt many other ſincere Souls amongſt us have been great Sufferers, yet let the Cauſers thereof aſſure themſelves, That though God's terrible Judgments will be manifeſt in all the World, for their provoking Enormities, in order to make way for Chriſt's peaceable Government, as Holy Scripture as well as our Modern Prophets hath foretold us, yet ſhall they have their Cup in the firſt place, in the terrible Day near approaching, according to Holy Writ, concurrent to another Prophetick Viſion the Lord hath lately ſhewn her concerning them, unleſs prevented by their ſpeedy Repentance; in order to which righteous end, I ſhall alſo recite the ſame as ſhe related it, as follows.

Ezek. 9. 6, *&c.*

'I being the firſt Day after that called *Whitſon*-'Week, *Anno* 1711. early in the Morning, awake 'in my Bed, the Lord was pleaſed to ſignifie to 'my Spirit, that he would make ſomething known 'to me before I aroſe; about an Hour after which 'I fell into deep Viſion, wherein I ſaw the Wives 'of ſome called *Quakers*, raviſh'd before their Huſbands Faces, their delicate Sons and Daughters 'ſlain with the Edge of the Sword, and themſelves led into dreadful Captivity. After which, 'going along the Streets of *London*, I ſaw three 'Women, with whom another being talking, ſaid, '*This is a dreadful Calamity that this City is viſited with, for there is not Bread to be bought for Money.* 'Then I looked forward, and I ſaw one Woman 'drop down dead with Hunger, upon which I 'giving a great ſhrug as I lay, preſently ſaw another drop in like manner, which cauſed me to 'ſhrug as before; then ſeeming to my ſelf to be 'going in Company with ſome others to a Meeting of the Inſpired, I left them a while to walk 'by the ſide of a Hedge, where I ſaw a Brier-'Buſh loaded with Berries, whereto putting forth 'my Hand, I gathered half a Handful at once,

'without

' without being prick'd on my Fingers, which I ' immediately eat, and they being very ſweet to ' my Taſte, I put forth my Hand again, and ga- ' thered a whole Handful at once, and in like man- ' ner eat them all as before with great delight, ' nothing being ſo pleaſant to me in all my Life ' before; upon which being tranſported with Joy, ' it was ſaid to me, *The Briers on which theſe grow ' is thy People, and the ſweet Berrics the pleaſant Fruit ' they ſhall bear, after they are prun'd of their Pricks, ' with which thou, amongſt others of my faithful Ser- ' vants, hath been ſo ſorely wounded without Cauſe.*

Thus far of their Chriſtian Monitors Prophetick Teſtimonies of God's threatned Vengeance againſt them, for their Error, Hereſy, Hypocriſy, Blaſphemy and Tyranny, *&c.* conſonant to thoſe of the Holy Prophets of Old, concerning their *Romiſh* Predeceſſors, to whoſe Actions theirs appear ſo exactly parallel; in the diſcovery whereof as I have been remarkably aſſiſted by ſuch Books and Papers as their Brethren in their Unity have been made to furniſh me with, I durſt not but thus make uſe of them in their Detection, that others may avoid thoſe Rocks for the future that hath ſo fatally ſplit them; in order whereto, That none may think I have thus expoſed them in Print, through ſome perſonal Prejudice I bear them for the Wrongs they have done me, before I had (according to Goſpel Order) uſed all private means to reclaim them, I muſt (beſides a Senſe of my own Innocency) in the next place convince the World, how much I have ſtruggled with them Year after Year, by Word and Writing, to prevent it. In order whereto, as their Order againſt Marriage of Firſt Couſens, *&c.* was the firſt thing I ſaw amiſs amongſt them; ſo as *George Whitehead*, upon notice of my coming up to their Yearly Meeting in *Anno* 1696, to propoſe my Reaſons againſt it, (without our Quarter Meetings Repreſentation for that end, according to his preſcribed Rule) in an unuſual Fury declared, *He'd warrant he would ſilence me*; I, in conſideration of his Diſingenuity there-

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in, found my ſelf concerned to ſignifie my Diſſatisfaction concerning the ſaid Order the Year after, by a few Lines directed to the ſaid Meeting, as follows.

Dear and worthy Friends aſſembled at this Yearly Meeting, to ſerve the Lord, his Truth and People.

'WHereas great diſſatisfaction hath for ſome
'Years reſted upon my Spirit, with rela-
'tion to a certain Teſtimony heretofore ſet forth
'at a Yearly Meeting, againſt Marriage of Firſt
'Couſens, which is alſo extended to ſome other
'Degrees of Kindred, that are both Righteous,
'Lawful and Expedient to Marry in, as I offered
'to make appear by divers Scriptural Arguments
'the laſt Yearly Meeting; all which was refuſed
'a Hearing therein, becauſe I had not firſt laid
'them before the Quarterly Meeting I belong to.
'Whereas, my dear Friends, I neither know of
'any ſuch Order of Truth that enjoyns us to fol-
'low that Method, nor with ſubmiſſion believe
'there is any ſuch to be found amongſt us, ſince
'as the ſaid Teſtimony (or Order as 'tis common-
'ly called) was ſet forth at a Yearly Meeting;
'none inferiour thereto can, in my Opinion, pro-
'perly take cognizance of the Contents of it:
'However, as it is not in Obſtinacy notwithſtand-
'ing, that I don't now follow that Method, but
'becauſe my Manuſcript (wherein my Arguments
'are contain'd) was detained out of my Hand by
'ſome Friends in *London*, whilſt our laſt Quarter
'Meeting was over, I hope you will not any
'longer delay to take my ſaid Arguments into
'your ſerious Conſideration on that occaſion, ſince
'as you can at moſt gain but another Years time
'of me by that Diverſion, ſo I muſt aſſure you,
'that I durſt not for a World let fall my Chriſti-
'an Teſtimony againſt thoſe apparent Errors
'whereof the Order is compoſed, (together with
'thoſe evil Effects I have found to attend it) till
'convinced of the contrary by good Evidence,

'not

' not doubting but you will find much more weight
' in my Arguments againſt it, than many amongſt
' you may at preſent think of, as ſome about us
' have done before you. In hopes of your Conſi-
' deration whereof, I commit you to God for Di-
' rection and Counſel in this and all other Con-
' cerns that may come before you; being fully
' perſwaded, that ſuch a weighty Aſſembly will
' neither ſlight or condemn me before I be fully
' heard, in favour of any concerned therein, ſince
' Truth admits of no reſpect of Perſons in Judg-
' ment, who am your ever true, though greatly
' traduced Friend

Henry Pickworth.

From my Lodging at the Bricklayers *Arms in* Warwick-Lane, London, *the 25th of the 3d Month*, 1697.

Now though this procured me not the Audience I hoped for in the ſaid Meeting, for the Reaſons above-mentioned, yet ſome few Friends, for Curioſity ſake, (rather than with deſign to rectifie the Errors I objected) was pleaſed (at *John Whitehead*'s Requeſt) to allow me a private Hearing of part of my Allegations againſt the ſaid Order, at a ſelect Aſſembly of their own Appointment; the Iſſue whereof incouraging me to come up to our next Yearly Meeting, in hopes of Audience therein of the whole, though I there again met with the ſame Repulſe as before; yet as I then obtained another private Hearing of the reſt of my Arguments before a few Perſons in another private Meeting, through *William Pen*'s Influence, ſo the Iſſue thereof incouraged me to come up to our next Yearly Meeting, in hopes of a publick one therein of the whole, that the Matter might be finally ended by the Orders Defence or Condemnation; in order whereto, that nothing might be wanting on my part, I had taken care to propoſe my ſaid Arguments to both our Monthly and Quarter Meeting

Meeting alſo, according to the Rule they preſcribed me, as may be found by my Account of thoſe Friends Tranſactions that laſt gave me Audience, I communicated to our Quarter Meeting the ſame Year, in a few Lines directed and compoſed as follows.

Dear Friends aſſembled at this our Quarter Meeting at Lincoln, *and all others whom it may concern.*

'WHereas it is not unknown to ſome amongſt you, that for divers Years a Diſſatisfaction hath reſted on my Spirit, with relation to a certain Teſtimony heretofore ſet forth at a General Meeting in *London*, againſt Marriage of Lawful Kindred; the which Teſtimony as I proved to be grounded on Error, and attended with very hurtful Effects, in my Allegations againſt it, in reply to *George Whitehead*'s Arguments in its behalf (which has lain above a Year at his Door unrefuted) I was perſwaded to propoſe the Conſideration thereof to our laſt Monthly Meeting, from whence it was refer'd to you; but as the Matter moſt properly concerned the Yearly Meeting, and I being occaſionally there this laſt Year, I found it my place to propoſe it to the Members thereof; in favour whereof (though I could not obtain Audience therein, for want of your Deputation for that end, yet) our worthy Friend *William Pen*, amongſt others, was pleaſed to give me a private Hearing of the whole, in a ſelect Aſſembly of their procuring; at the Concluſion whereof they came to theſe unanimous Reſolves, which to prevent Miſinformation on this occaſion, I am obliged to acquaint you with.

'1ſt. *That as they found much heat in my management of the Controverſie, they deſired to know whether I could content my ſelf to ceaſe all further Proſecution of my Arguments againſt the ſaid Order, and paſs by ſuch Occaſions as I conceived my ſelf to have*

'*received*

' *received from* George Whitehead *and others in our* ' *Parts upon its Account.*

' To which I returned,

' *That as I never intended to publiſh my Reply to* ' George Whitehead, *if he would do me and the* ' *Church Juſtice without it, in condemning what he* ' *could not defend, ſo I could be content to paſs by all* ' *ſuch Occaſions as I had received from him, or our* ' *Monthly Meeting, upon his Retraction of his Errors* ' *in the Orders behalf, and their obliterating ſuch Re-* ' *cords out of our Monthly Book as declared their Diſ-* ' *unity with me in my Oppoſition to it; yet as there* ' *was nothing in the Matter of my Manuſcript but* ' *what I would (through the Lord's Aſſiſtance) under-* ' *take to defend, ſo I durſt not for the World renounce* ' *my Arguments againſt his Allegations, or let fall my* ' *Chriſtian Teſtimony againſt the Order he advocates,* ' *till it was diſowned, ſince I did not find they would* ' *undertake to defend either.*

' Whereupon, after divers fruitleſs perſwaſions ' of me to take up the Matter on other Terms ' than Truth would allow me, *William Pen* at length ' in the Name of the reſt was pleaſed to declare, ' *That as I ought not to be condemned before my Argu-* ' *ments were confuted, (which he then found none to at-* ' *tempt) I might have liberty not only to adviſe Friends* ' *to be more condeſcending to ſuch Marriages for the* ' *future than the Order allowed, but alſo to publiſh* ' *my Proteſtation againſt the Order it ſelf amongſt* ' *them, if I could not be eaſie without it.* Which li- ' berty I hereby make uſe of, in entring this my ' Chriſtian Proteſtation againſt it accordingly, as ' a moſt pernicious Innovation, compoſed of as ' many Lies as Lines, as more fully appears by my ' Manuſcript againſt it; ſince

' 1ſt. *The ſaid Order pretends to be grounded on a* ' *living Senſe of the Truth of God*: When as I have ' in my ſaid Manuſcript proved it *To be compoſed* ' *of a moſt groſs Miſconſtruction of the Dead Letter,* ' ſince

' 2dly. It aſſerts, *That Marriage of near Kindred* ' *was under the Law expreſly forbidden*: When as I

 ' have

' have proved, *That* Marriage *of near Kindred is not* ' *therein ſo much as once expreſs'd.*

' 3*dly.* It in like manner as unrighteouſly tells ' us, *That they were in the time of the Law allowed by* ' *way of Condeſcenſion*: When as I have plainly pro- ' ved by the Law it ſelf, *That they were thereby ex-* ' *preſly commanded as Duty.*

' 4*thly.* It untruly aſſigns *The upholding of Tribes* ' *as an extraordinary occaſion for an allowance of ſuch* ' *Marriages*: When as I have proved *That was no* ' *occaſion at all, ſince as the leaſt Tribe of the* Iſrae- ' lites *had more than Twenty Thouſand Males upwards* ' *of Twenty Years old therein, they might as well up-* ' *hold them by marrying with any other of their Tribe,* ' *who might be far enough from near of Kin to them.*

' 5*thly.* It poſitively affirms, *That the nearer their* ' *Marriages were, the more unholy they were account-* ' *ted*: When as I have proved by the Inſtance of ' *Boas*, &c. *That the nearer they were, the more Holy* ' *they were accounted.*

' 6*thly.* It particularly oppoſes *Marriage of Firſt* ' *Couſens as unrighteous*, &c. When as I have pro- ' ved *Holy Scripture particularly prefers them as Duty* ' *to be practiſed before others.* And

' 7*thly*, As it moſt ridiculouſly pretends *to a Re-* ' *demption from thoſe* Jewiſh *Kindreds and Tribes,* ' *which I have proved we never was under*; ſo

' 8*thly*, It unrighteouſly inſinuates *Such Marri-* ' *ages to be the product of irregular Affections*: When ' as I have proved, *They were generally moſt ſanctified* ' *that practiſed them.*

' 9*thly.* It in like manner affirms, *Others to* ' *be more Natural and of better Report*, which ' Holy Scripture on the contrary reports *to be* ' *worſt.*

' 10*thly.* It untruly ſuggeſts *Such Marriages to be* ' *the product of Weakneſs*: As I have proved *The* ' *Holy Ancients were led into the practice of by the* ' *Lord's Aſſiſtance.*

' 11*thly.* It without diſtinction diſallows *Such* ' *Marriages* (*as it repreſents unlawful*) *to be broken*, ' to the plain Contradiction of the Law it ſelf, on

' which it pretends to be grounded, that declares, *All that are really ſo was to be diſſolved.*

' *Laſtly.* It in like manner diſowns *any ſuch Practices being our Precedents or Examples to imitate:* When as I have plainly proved, *The Holy Scriptures for that end prefer them.*

' From all which I conclude, That if nothing ought to be believed or owned for true Doctrine or Teſtimony, but what is according to the Scriptures of Truth, as atteſted in the Late Vindication of our Chriſtian Principles preſented to Parliament, then this Order ought to be diſowned to all ends and purpoſes, as an unchriſtian Innovation of moſt pernicious Conſequence, ſince nothing can poſſibly be deviſed more contrary to Scripture than I have proved it.

' For which Cauſe, my dear Friends, as I hereby proteſt againſt the ſame as an Unrighteous, Unlawful and Unchriſtian Preſcription, of the Nature of thoſe the Apoſtle ſpeaks of 1 *Tim.* iv. 1, 3. I hereby alſo deſire, that ye enter this my Proteſtation in your Record, as my ſtanding Teſtimony againſt it, in order to its more general Publication, till its Effects be avoided by a Removal of the Cauſe, as you hope to eſcape God's juſt Diſpleaſure for your Omiſſion, who am your ever well-wiſhing Friend

Henry Pickworth.

Sleeford, 22d of the 4th Month, 1698.

Now notwithſtanding the above-mentioned Extract of the Order's Corruptions, as the Ground of this my Proteſtation againſt it was carefully by me preſented to our Monthly Meeting, the *7th* of the *1ſt* Month, *Anno* 1698-9, and to our Quarter Meeting on the *13th* of the ſame, for the Ends therein ſpecified, yet were the Members of both ſo far from Entring it in their Record, according to my Requeſt therein, as that (having received *George Whitehead*'s Advice to the contrary) they proceeded to give Judgment againſt me for re-

queſting it; the Conſideration whereof laid a Neceſſity upon me to draw up a Second Edition of my ſaid Manuſcript in Anſwer to *George Whitehead*, and preſent it to our next Yearly Meeting; to which the enſuing comprehenſive Lines being inſerted as Preface, I communicated the ſame to their ſerious Conſideration as follows.

To all thoſe my dear Friends and Brethren, who ſeek the Honour of God and Proſperity of his Truth and People at this Yearly Meeting, are theſe my enſuing Lines humbly directed.

Dear Friends,

'AS it is not unknown to divers amongſt you, 'that a great Diſſatisfaction hath for divers 'Years remained on my Mind, with relation to 'a certain Teſtimony ſaid to be ſet forth at a ſo-'lemn General Meeting of many faithful Friends 'in *Anno* 1675, againſt Marriage of Firſt Cou-'ſens, *&c.* The which as I know to be ground-'ed on Error, and attended with very unhappy 'Effects, ſo the ſame was ſome Years ſince with 'vigour oppoſed as an abſolute Bar to my Pro-'ceedings with a Friend in that degree according-'ly; notwithſtanding, as I found nothing in the 'Laws of God or Man to obſtruct me, I eſteemed 'it my Duty to Anſwer in Writing ſome Objecti-'ons of a particular Member of our own Month-'ly Meeting againſt my Deſign; with the Diſ-'quiſition whereof, he not thinking convenient 'to truſt his own Judgment, immediately poſts up 'my Letter, for a Reply, to *George Whitehead* of 'London; inſtead of which, he preſents their Or-'der with a few Lines of his own in its behalf; 'by all which notwithſtanding, I was ſo far from 'being convinc'd of any Unrighteouſneſs in ſuch 'Proceedings as the Order oppoſes, as that I 'ſhortly after returned him an Anſwer thereto, 'unto which as he was pleaſed to Reply, I again 'refuted the ſame in my enſuing Rejoynder; ſince 'which, as he hath not thought fit to attempt any

'further

' further Defence, I went up to propoſe the Con-
' tents of the ſame to our next Yearly Meeting
' in *London*, as a perpetual Obſtruction to the Or-
' der's further Effects of this Nature amongſt us;
' where, under pretence of my not having firſt
' regularly propoſed my ſaid Rejoynder in our
' Monthly Meeting, *&c.* I was denied a Hearing
' therein; but as I never knew any ſuch Goſpel
' Order on Record, that ſo enjoyned me, ſo (as
' no Inferiour Aſſembly can properly take cogni-
' zance of what a Superiour can only redreſs) I
' firmly believed that there was none; for which
' Cauſe, my dear Friends, as I eſteemed this ig-
' noble Diverſion only an Inſtance of the Author's
' known Guiltineſs, ſo according to the Goſpel
' Precedent of St. *Paul* and *Barnabas*, (who laid
' their own and others Diſſatisfaction about Cir-
' cumciſion, *&c.* before the Council of the Apo-
' ſtles and Elders at *Jeruſalem* directly) I made
' bold to propoſe the ſame again at another Yearly
' Meeting, wherein I was alſo as afore repulſed.
' Upon which our ancient Friend *John Whitehead*,
' in a deep Senſe of the Right of my Cauſe, pro-
' cured me a private Hearing of that part of my
' Rejoynder that moſt immediately related to the
' Order it ſelf, in a particular Meeting of his own
' procuring; the Concluſion whereof centring in
' its tacit Condemnation in Matter and Form, gave
' me good hopes of its final Abrogation at our
' next Yearly Meeting; in order whereto, I again
' there propoſed my ſaid Rejoynder, in hopes of
' their final Concluſion of this Controverſie amongſt
' us, by the Order's publick Retraction.

' But though I was therein again alſo diſappoin-
' ted under the former pretence, yet our worthy
' Friend *William Penn*, to his Praiſe be it ſpoken,
' who conſidering how nearly the Matter affected
' himſelf, (upon account of the Hand he had in it
' amongſt others, by his own Confeſſion) ſhewed
' more Nobility than the reſt, in procuring me
' another private Hearing of that part of my Ma-
' nuſcript, that moſt immediately related to *George*

'*Whitehead*'s Allegations, before a few Friends, 'chiefly of his own chuſing; the effect of whoſe 'Judgment tacitly centring in *George Whitehead*'s 'Condemnation, (together with our Monthly 'Meetings, *&c.* injurious Tranſactions towards 'me on his occaſion) in favour of the publication 'of my deſigned Proteſtation againſt the Order a-'mongſt Friends, as in the enſuing Edition of my 'afore-mentioned Manuſcript is largely proved, I, 'in a Senſe of my own Inability in a Matter of 'that Nature, was in hopes that the next Yearly 'Meeting would ſave me that Trouble, by re-'moving the Cauſe through the Order's Abrogati-'on; ſo in reverence to thoſe moſt immediately 'concerned in it, (as well as to avoid all Reflecti-'on of my eager purſuit of it, being the product 'of my preſumptuous Officiouſneſs) I deferr'd to 'further preſs them to it, till that now Two is ex-'pired, and nothing done to that purpoſe.

'Wherefore as I indeed have had more than or-'dinary occaſion to ſee into the Errors and ill Ef-'fects of this Order, (together with ſome Human 'Limitations of the ſame Nature) I durſt not a-'ny longer keep ſilence in a Matter that ſo nearly 'affects the Honour of God and Proſperity of his 'Church and People, whatever Calumnies I may 'be expoſed to in my Proceedings about it, ſince 'as I am made ſenſible, That all true Marriages 'are only of God's Promotion, no Man can chuſe 'another a ſuitable Wife, no more than they can 'make amends for ſuch a Diſappointment. Where-'fore, my dear Friends, that nothing may for the 'future on my part be wanting towards our Re-'demption from this Impoſition, as well as to 'leave all thoſe without Excuſe who were chiefly 'concerned in it, I have been content to propoſe 'my ſaid Proteſtation on the *7th* of the *1ſt* Month 'of this preſent *Anno* 1698-9. to our Monthly 'Meeting, and the *13th* to our Quarterly one, to 'have the Matter there conſidered, in order to 'their reference thereof to you at this Yearly 'Meeting to be finally heard and ended according

'to

' to the Diſcipline you have propoſed as moſt
' Chriſtian ; but as Works of Darkneſs always
' ſhun the Light, as our Lord foretold us, ſo not-
' withſtanding the Order's Advocates ſpacious De-
' clarations of their willingneſs to allow me a
' Hearing in our Yearly Meeting againſt them, af-
' ter I had ſubjected to this their propoſed Method
' in order to it ; they deſigned nothing leſs, as ap-
' peared by *George Whitehead*'s treacherous Advice
' in a few Lines to *Thomas Robinſon*, to wiſh the
' Members of our ſaid Meetings to take no notice
' of my Allegations againſt him or the Order, that
' he might cover his deſigned Oppoſition to my
' Appearance amongſt you at this Yearly Meeting,
' with my want of their reference of the Matter
' thereof to your Conſideration, as I have ground
' to conclude from thoſe his Tranſactions.

' Wherefore, my dear Friends, as Holy *Peter*
' and all the Seven Churches of *Aſia*, together with
' divers General Councils, as well as private and
' publick Aſſemblies of profeſs'd Chriſtians, both
' have and ſtill may err, according to our Friend
' *Robert Barcley*'s Confeſſion ; ſince we are not to
' entertain Hereſies, though introduced as a Croſs
' to the Fleſh, through a voluntary Humility in the
' Meekneſs of Angels, according to the Doctrine
' of the Apoſtle *Paul* in *Coloſ.* ii, 18, 23, *&c.* it
' concerns you not to be over-confident, that our
' Yearly Meeting hath not erred in the Matter of
' this Order, how much ſoever its Promoters al-
' ready have, or may hereafter pretend to God's
' Power and Preſence in its Inſtitution, ſince I not
' only certainly know, but alſo have in my enſuing
' Manuſcript proved it to be all Error from End
' to End, beyond its Inventors Attempts to con-
' fute me ; in the due Conſideration whereof, as I
' doubt not but that you will find *George White-*
' *head*'s Allegations ſo too, if you pleaſe to exa-
' mine thoſe Reaſons I have urged againſt them,
' as I hereby once more moſt humbly requeſt you,
' who am your ever well-wiſhing Friend

Dated 3d Month, 1699. *Henry Pickworth.*

This, no more than the Manuſcript it prefac'd, being permitted to be read in that Yearly Meeting for want of our Quarter Meetings repreſentation thereof for that purpoſe, (which I not being then able to obtain, through *George Whitehad*'s wicked Inſtigations againſt it) and being uneaſie to let Truth be baffled by ſuch indirect Methods, I found my ſelf concerned to go up to our next Yearly Meeting again, in my private Capacity, to ſee if more Juſtice might be obtained from it; where expecting to be oppoſed at Entrance, as their manner is, to Perſons undeputed, I ſent in the following Lines by one of their Members, to provoke them, if poſſible, to anſwer the Contents of them.

Dear Friends aſſembled at this Yearly Meeting, to ſerve the Lord, his Truth and People,

'THough it be well known, that I have ſeveral
'times propoſed my real Diſſatisfaction unto you heretofore, againſt an Order or Teſtimony ſaid to be ſet forth at a General Meeting in *London* againſt Marriage of Firſt Couſens, &c. the which I not only affirm, but alſo (in a certain Treatiſe ready to be preſented you) have proved to be grounded on Antiſcriptural Concluſions, and attended with very hurtful Effects amongſt us, beyond the Contradiction of thoſe chiefly concerned in its Inſtitution, which can only be avoided by removing the Cauſe; yet inſtead of having the Occaſion condemn'd or defended by you (who only have Power for that end and purpoſe) I have not only hitherto been denied a Hearing amongſt you, but alſo ſome Friends of *London*, in the Name of the Second Days Meeting, have lately taken it upon them to oppoſe me that Chriſtian Priviledge in our Meetings of Diſcipline in the Country, to the high Aggravation of our great Guiltineſs, as well as direct Contradiction of that Diſcipline themſelves have heretofore propoſed as moſt Chriſtian; for which Cauſe, my dear Friends, as thoſe Tranſ-

'actions

' actions towards me are ſo far from being a like-
' ly means to convince me of Error, if Guilty, as
' that I eſteem them of a moſt dangerous Tenden-
' cy, to the evil Example of others; ſo ſince our
' Friend *Thomas Eldwood* hath declared, *That who-*
' *ever impeaches or undertakes to prove any Order or*
' *Teſtimony now uſed amongſt us to be Antiſcriptural,*
' *it ſhall not be long e're they be convicted of Falſhood*
' *and Slander therein*; not knowing whether I may
' be admitted to come in amongſt you, (having
' been heretofore obſtructed) I hereby demand as
' my Right, a fair Hearing by you, (or a ſelect
' Aſſembly of your Appointment) on this and ſome
' other Occaſions of the ſame Nature, in order
' to be ſo convicted, if poſſible, in this my Charge
' againſt you, or otherways to have the Matters I
' oppoſe condemn'd as publickly by your Yearly
' Papers as they have thereby been propoſed a-
' mongſt us, that you may not adminiſter me juſt
' occaſion to expoſe your great Weakneſs in thoſe
' Caſes to the Lord's People in general, through
' the further Neglect of your Duty towards me
' and your ſelves in this Matter, as you tender the
' Honour of God and your own Reputation, con-
' cerning which I hereby tenderly requeſt your
' final Reſolve by the Bearer, or otherways as the
' Lord may in his Wiſdom direct you; in hopes
' whereof (with my real Love to you all in the
' Truth that is unchangeable) I conclude and reſt
' your ever true, though greatly traduced Friend.

From my Lodging at the Bricklayers Arms in Warwick-Lane, London, the 20th of the 3d Month, 1700.

Henry Pickworth.

Account from Wickham.

Thus far with relation to my Proceedings chiefly againſt the Order above-mentioned; all which as its Author contemptuouſly ſlighted, in refuſing to admit me a Hearing in a Church way amongſt them, or ſo much as return me any Anſwer to my

Letters to their Meeting, which I had ſome cauſe to think would in the end break forth in ſome unacceptable Effects to them; yet as I then ſaw no more of their Corruptions in Doctrine, Diſcipline or Practice, I (in Reverence to their Yearly Exhortations to keep a cloſe Diſcipline, as they call it) continued a ſtrict Promoter of the reſt of their Innovations, *&c.* as neceſſary Rules of our Duty, as may be found by my ſeveral Controverſial Writings and Diſcourſes with *Francis Bugg* and others, together with the ſeveral Papers of Excluſion I have drawn up by our Meetings Order againſt their Tranſgreſſors, in hopes that this (with another or two of the ſame Nature) were all the Errors that was amongſt them in their Church Capacity; but as the depraved *Romaniſts* refuſal to condemn thoſe Antichriſtian Indulgences *Martin Luther* oppoſed, as the only Error he then ſaw amongſt them, gave him an opportunity to diſcover many others in his Conſcientious Purſuit of them, (in a deep Senſe whereof he could have no reſt till he had left never a Hoof of Popery unoppoſed, as he tells us) ſo I being faithful in my oppoſition of this Order, the Lord not only graciouſly ſhewed me, but alſo laid a neceſſity upon me in like manner, in ſome meaſure to oppoſe others I at firſt was unſenſible of, as may be found in thoſe fourteen Particulars I in *Anno* 1708 drew up in Writing againſt the Depraved amongſt us; the which I having offered a private Hearing of in their Second Days Meeting, on the 27*th* of the 10*th* Month of the Year above-mentioned, in order to their Defence or Condemnation before I further expoſed them, which they preſumptuouſly refuſing, I found my ſelf concerned to bring my Manuſcript, wherein thoſe Particulars were contained, along with me to our next Yearly Meeting, to be there conſidered amongſt them; for which end I, in Complaiſance to their deviſed Method, firſt preſented the Conſideration thereof to our own Monthly Meeting, in order to its Direction from thence to our next Quarterly one, as it was accordingly; in which, though

See the Preface to his Comment on the Galatians

though I could not obtain the favour to gain it a Hearing amongſt them, through the prevalency of their Depravity, yet the Members thereof thought good to Elect me one of their Repreſentatives for the Service of their next Yearly Meeting, in order to its Examination therein, as appeared by the Minute they ſent up for their ſatisfaction; which yet was ſo far from effecting its end, as that notwithſtanding *William Penn* and *Robert Barcley*'s lofty Pretenſions, *That any of our Church Members may come there and ſpeak their Minds freely about any Matter in Conteſt*, it could by no means prevail with the ſaid Meeting to grant me Admittance into their Aſſembly, as appeared by the abuſive Reſiſtance I met with from their Agents when I attempted it on the 13*th* of the 4*th* Month *Anno* 1709, being the firſt of their Meeting; in defence of which they alledged, *That as they found Six nominated for our County's Service, contrary to an Order of theirs, which allows but of Four, I ought to take patiently my Excluſion as the Effect of their Order, and not any Diſpleaſure they bore me upon any other occaſion.* The which Cavil though I refuted, by telling, *That as our Quarter Meetings nomination of Six was only for them to agree amongſt themſelves, betwixt that and the Yearly Meeting, which Four could with moſt conveniency go (according to our uſual Practice, and their own Precedent in other reſpects) leſt if fewer were nominated, there might happen not to go enough, and not to contradict their Order of Four; ſo inſtead of Four, as there was only one come beſides my ſelf, inſtead of objecting againſt me, as one ſent too many, they ought rather to blame our Quarter Meeting for ſending no more.*

See W. P.'s *Preface to* G. Fox's *Journal, compared with p.* 508. *of* R. B.'s *Apology.*

However, being prepoſſeſs'd againſt me upon Account of the Matters I came about, (notwithſtanding their contrary Pretenſions) by a Reflectious Letter privately ſent them by three buſie Novices in our Parts, who diſliked of my Nomination, as I was informed, contrary to the Hypocritical Pretenſions of the laſt of its Subſcribers in my Audience the ſame Evening, *That he was*

Whoſe Names are Thomas Robinſon, Peter Naylor *and* William Jalland.

was glad I was appointed to go; all I could ſay for my Admiſſion could only prevail with them to permit me a Hearing before ſuch of their Brotherhood, as had freedom to meet me at the Printer's Chamber of their own Accord that Evening; the which though I was no ways obliged to accept, as I told them, ſince my Charges concerned the Yearly Meeting in General, yet as I was willing to receive Information from any Particular amongſt them or others, if it was found I had wronged them, ſo in hopes that ſuch as might then appear, would not only Hear, but alſo Examine the Truth of my Charges by Evidence, in order to their Defence or Condemnation in the Yearly Meeting then aſſembled, according to the Diſcipline of the Truth they profeſſed, I ſhould then condeſcend to read the ſame amongſt them at the time appointed for that righteous purpoſe; which though they poſitively promiſed when met, they moſt groſly failed in performance, as will appear by what follows.

For no ſooner had I read my Charges, but that inſtead of examining the Truth of them, (by the Evidence I referr'd to in proof of them) according to their Pretenſions; they, after ſome frivolous Quibbles to maſcure the Auditors from a Senſe of their Corruptions, (like ſome bad Biſhops I have read of, who after they had broach'd ſome Hereſies, and thereby ſet the Church together by the Ears, inſtead of manfully ſtaying to defend the ſame, when called upon for that end) all prepared to be gone, under pretence of the Night's coming on. Upon which I preſſing their promiſe, as a Duty I expected their faithful performance of, *William Penn* at length in behalf of the reſt, engaged, *That ſince they were not like to have Time to examine the Truth of the Inſtances I referr'd to in proof of my Charges, they would make up what was wanting at that Place ſome Time ſhortly, to my full ſatisfaction*; which divertive Motion though I was forced to comply with for want of a better, yet as it was more than ever I could obtain before, I thought good to quicken their Performance of it a few

few Days after, by a Letter to the ſaid *William Pen* in the Yearly Meeting time, as follows.

Loving Friend William Pen,

'SInce thou manifeſted a Spirit of true Nobility 'above many others at our laſt private Meeting, in giving me ground by thy promiſe to expect another ſhortly, in order to examine by Evidence the Truth of the Matters charged in my Manuſcript, (heretofore offered at the Second Days Meeting) out of which, though I would have none of our Profeſſion excluded, that eſteem themſelves conſcientiouſly concerned to be Auditors, yet as *George Whitehead*, *Thomas Elwood* and *John Feild*, as well as thy ſelf, amongſt others of the moſt noted Members of the ſaid Meeting (with whom I am prevented of the opportunity I expected, to eaſe my Mind freely, through my unaccountable Excluſion out of this our Yearly Aſſembly) are chiefly concerned therein, I muſt requeſt thee to do me the favour to give as many of them as thou canſt Notice by thoſe Lines or otherways at this time, to be there, in order to clear themſelves, by a fair Defence or Condemnation, that they may have no cauſe to complain of their being publickly expoſed, before they have had an opportunity offered to diſcharge themſelves by a Verbal Conference. In order whereto, as I wiſh the ſaid Meeting may be ſome Day this Week, if poſſible, at a convenient Place, on account of my Obligation to be at Home the next upon preſſing Occaſions, I hope thou wilt be pleaſed to give me ſpeedy Notice, by Word or Writing, when and where you appoint it, who am your truly loving, though greatly abuſed Friend

Henry Pickworth.

London, 16th of the 4th Month, 1709.

Now though this was faithfully delivered him in the Yearly Meeting the Day it was dated, yet were

were he and his Collegues ſo far from giving me Notice when and where they would meet me, according to my Requeſt therein, as that by ſome Diſcourſe I had with him the next Evening, I plainly perceived they had no mind to meet me at all, how much ſoever they had pretended to it; which cauſed me to ſend him another Letter into the ſaid Meeting, on the 18*th* of the ſame Month, directed and compoſed as follows,

Friend William Pen,

'I Perceive by the Diſcourſe I had with thee laſt 'Night, you have a Mind to evade the Meeting you promiſed me at our laſt, to examine the Truth of my Charges by Evidence, under pretence of the multiplicity of Buſineſs you are otherways engag'd in; but as I have ground to eſteem it much rather the effects of your own known Guiltineſs of thoſe ſeveral Errors I charge you with, (which are of a ruinous Tendency to Body and Soul whilſt perſiſted in) I am the more concerned at your diſingenuous Diverſions, which are ſo far below the Truth ye profeſs, as that you would eſteem them below you as Men, did not you prefer your own vain Repuration amongſt your miſled Adherents above the Honour of God, and Welfare of his abuſed People; ſuch mean Devices being ſo far remote from the Nature of *George Fox* and *Edward Burrow*'s, &c. ancient Offers, to ſubject all our Doctrines and Practices to a fair Examination before our moſt inveterate Oppoſers, as that it directly contradicts *Thomas Elwood*'s Pretences in his *Account from* Wickham, *That if any Charge any Orders amongſt us, to be contrary to the Scriptures of Truth,* (as I do thoſe I oppoſe) *they ſhall therein ſoon be convicted of Ealſhood and Slander*; of which, if either he or you can fairly convict me by Scripture Evidence, *&c.* I ſhall be as ready to own my Errors, as I eſteem you obliged to Condemn yours as publickly as you have ſpread them, if you cannot defend them, according to the Rules of

See E. B.'s *Preface to* Fox's *Great Myſt. compared with my foregoing Inſtances under the Head of their* Hypocriſy, *&c.*

that

'that Christian Discipline you have herein apparently swerved from; by which sort of Practices 'as you have also heretofore abused many sincere 'Souls amongst us, who have departed this World 'with a Christian Testimony against your Apostacy and Tyranny, so though you may possibly 'think to avoid being publickly exposed to the 'Members of our Profession, according to your 'Demerits, by abridging me of the Advantage you 'have to publish your evasive Defences to mascure 'them in their Ignorance, according to the Precedent of another depraved Church towards '*Martin Luther*, &c. you have heretofore justly 'complained of; yet I am well satisfied, that the 'Great God will find you out with a Vengeance, 'for your Wickedness in those respects, as hath 'often been foretold you, if not prevented by your 'speedy Repentance and Amendment, in bringing 'your Deeds to the Light, by a fair Examination 'before impartial Auditors. In order whereto, as 'I expect a publick Meeting with you this Afternoon, or the next Second Day at furthest, at a 'convenient Place, to decide the Matter by Evidence, according to the effect of thy Promise amongst others towards me, at the reading of my 'Papers (upon account whereof, as I have staid 'in Town beyond my Convenience or Intentions, 'in Complaisance to thy Desires) inasmuch as I 'esteem thee of a more generous Dispositure than 'many others amongst us, I am concerned to lay 'it peculiarly upon thee as a Duty, to give publick Notice of it, by reading these Lines or otherways at this Assembly; of which I expect an 'Account to be sent me to our Friend *Joseph Tovey's* in *Lombard-Street*, with all possible Expedition, as thou wilt answer the effects of the contrary before God and his People; who am, as I ever 'hope to remain (notwithstanding your Unkindness in my unaccountable Exclusion out of this 'your Yearly Meeting, for the Service whereof I 'was rightly deputed) your sincere-hearted and 'truly well-wishing Friend *Henry Pickworth.*

London, 18th of the 4th Month, 1709.

This

This being also delivered the said *William Pen* as directed, in the Time of their Yearly Assembly, how little soever my other affected them, did not a little nettle him, as appeared by the Flames he came to me in about an Hour after, when their Meeting was near terminating; whom he accused with no less than presumptuous Insolence, in offering to suggest therein, As if Friends would not meet me according to their Promise for the Ends above-mentioned; whereas he assured me, I might depend they would most surely do about the Second Hour, at their Printer's Chamber on the Third Day following, being the 21*st* instant; in order whereto, as he had given them Notice according to my Desire, so he would lay aside those many weighty Services that did attend him, for to attend it; with more to this purpose. The Consideration whereof made me not a little reflect on my Severity towards Persons of such unexpected Magnanimity; all which was causeless, they proved not so long winded,. as will appear by the Sequel.

For proposing no small Satisfaction to my self and others, upon this glorious prospect of a fair Audience; instead of Two of the Clock, I took care to be at the Place appointed by Twelve, where instead of meeting with any of the Meeters, I only met with a short Note of *William Pen's*, stuck in the Printer's Shop, stuffed with lofty Nothings, as the Reader will find by the following Contents of it.

HEnry Pickworth, *I staid for thee* above an Hour, *and came into the City on purpose from* James's, *that have weighty Affairs on my Hands that call for every Moment of me, to prepare for a Hearing Fifth Day before the Queen's Council, of great Moment to me and Friends in* America, *so wish thee well, being thy real Friend* William Pen.

This (besides the Confusion he appeared to be in by its confused Contents) being such a deceit-

ful Diverſion as I little expected from a Man of his Character, after his many magnificent Pretences to Impartiality, Candour, &c. (verified the Truth of *William Rogers*'s Declaration a few Days before in my Audience, *That I ſhould find they would not be brought to an Examination of their Errors in an Aſſembly rightly conſtituted for that purpoſe, how much ſoever they pretended to it*) ſince as his pretended Concern on the Fifth Day could not affect my Hearing at a publick Meeting of our Friends on the Third, (which might have been without (as well as with) him, had not his Partners known Guilt prevented) I was reſolved to find him out, if poſſible, to ſee how he would defend it. In order whereto, being told, *That the Houſe of* Henry Goldney *was the moſt likely place*, I immediately went thither; where being given to underſtand he was ſat down to Dinner, I thought good to wait whilſt he had done; after which he with ſome uneaſineſs came down, and wiſh'd me to follow him into the Printer's Chamber in the Court, where inſtead of giving me the Satisfaction I deſired, by ſending for his Competitors to examine by Evidence the Truth of my Charges in the Sheets I had lent him at his requeſt, in order to their better preparation for it; he firſt lets me know, he had left my Manuſcript behind him, (that I might be ſenſible what Care he had taken to ſecure them from the Effects of its Examination, if they had met) and then plainly told me, George Whitehead *would not meet me at all, in a Senſe of my uncompliant Diſpoſure, which was the reaſon that deterred the reſt.* Thus inſtead of granting me the Audience in their Yearly Meeting I had moſt juſtly demanded, all their glorious Boaſts of my Allowance of it in a private one came to nought.

Compared with p. 7, 10, 22, 24, &c. of his Poſtſcript to the Firſt Part of his Chriſtian Quaker diſtinguiſhed from the Apoſtate and Innovator, concerning his own Experience of the ſame Nature.

However, as the ſaid *William Pen* had told us, *That ſuch as ſaw any Errors creeping into the Church, ought to cry out as earneſtly againſt them, as if they believed all beſides themſelves were aſleep*; I could not for all this be eaſie, to let thoſe I ſaw in ours paſs unex-

unexamined in order to their Amendment, what Repulſes ſoever I met with in purſuit of them. Wherefore, being called up to *London* about ſome private Concerns of my own, in the 10*th* Month *Anno* 1710, (where meeting with our Second Days Meeting's Hypocritical Thanks to the Queen, for her promiſe of Maintainance of the Indulgence inviolable, *&c.* as if they knew themſelves guilty of Crimes that wanted one, ſo contrary to their ancient Pretenſions) I took that opportunity to acquaint them once more of my Diſſatisfaction, with thoſe their concealed Corruptions, *&c.* by a few Lines, as follows.

Friends,

'THough your great Provocations in refuſing to 'Hear (and much more to Examine) in a 'regularly conſtituted Meeting, ſuch Evidence as 'I have heretofore offered in proof of ſuch Charges as I have been conſcientiouſly concerned to 'exhibit againſt a depraved Party amongſt you, has 'given me juſt Cauſe to detect you in Print long 'before this, according to your Demerits; yet as 'I am loath to expoſe you to ſuch Sufferings as 'you might poſſibly meet with, through the publication of Matters of this Nature, until you 'have utterly fruſtrated me of all hopes of your 'Amendment without it, I hereby let you know, 'that (though my Concerns brought me to Town 'upon other Occaſions) I am willing to take this 'opportunity once more to offer you a Hearing of 'the ſame in Manuſcript for that righteous purpoſe, at this your Aſſembly, that you may avoid 'the effects of its further Publication, by removing the Cauſe, if upon Examination you cannot defend it. In order whereto, as I am now 'waiting at my Friend *Joſeph Tovey*'s in *Lombard-Street*, expecting your Anſwer *per* Bearer, or 'otherways, ſo nothing but your ſuſpected Guilt, 'I am perſwaded, can make you refuſe it, who 'am your true, though greatly abuſed Friend

Henry Pickworth.

This

This being carefully delivered them by one *Mary Waller* in the time of their Meeting, at their Chamber in *White-Hart Court*, *Grace-Church-Street*, in the Month above-mentioned; they, inſtead of ſending their deſired Anſwer by her, ſent Word, *That they would convey their Mind to me by a Meſſenger of their own*, as they did ſome Hours after accordingly, by whom they let me know, *That as they had adjourned their ſaid Meeting till the 4th Hour in the Afternoon upon my Account, I might then appear before them, if I thought convenient, when they would be ready to hear ſuch Charges as I pretended to alledge againſt them*, or Words to that purpoſe. In anſwer whereto I returned,

That as I purpoſed to wait upon them at the Time they prefixed, ſo I deſired, that they might not only Hear, but alſo take Time to Examine the Truth of my Charges, by ſuch Inſtances as I had ready to aſſign in proof of them, of which I wiſh'd their Meſſenger to give them Notice accordingly.

But though we met at the Time appointed, yet were they ſo far from offering to Examine the Truth of the Inſtances I referr'd to in proof of my Charges, as that *George Whitehead* and *John Feild*, with the greateſt part of the reſt, (according to their former Method) got away before I had thoroughly read them, contrary to their Pretenſions when I began them, in a deep Senſe of their Guiltineſs I doubt not in the ſeveral Matters I mentioned; upon which one fell to Curſe me, another to Preach to me, another to Pray me, and another to Threaten me with terrible Things if I expoſed them more publickly. All whoſe falſe Fire, as I told them, ſhould not (without their Repentance and Amendment) divert me, ſince as I had ground to believe, That it was nothing but their known Guiltineſs that made them make thoſe bluſtering Noiſes, to prevent their miſled Auditors from a true Senſe of it, ſo nothing but their publick Defence or Condemnation ſhould ever deter me; upon which Doctor *Heathcoat* deſired, *He might have Liberty allowed him to ask me one ſerious Que-*

ſtion for his own ſatisfaction; which being granted him, he proceeds to tell the Friends,

That though God had made him truly ſenſible, that I had charged them in my Manuſcript with a many dangerous Truths, which he wiſh'd they had never given occaſion for.

Yet the Queſtion he wanted me to reſolve him was, *Whether I was guided in my Charge by my own Humane Reaſon, or the Principle of Divine Revelation they pretended to be led by?*

To which when I roſe up to make Anſwer, he (according to the Precedent of the reſt of his Fellows) inſtantly turned his Back, and hurried in haſte down the Stairs like one Thunder-ſtruck, crying out as he ran, *I propoſed not my Queſtion to create Debate, but for my own Satisfaction, as appears by my Words, wherefore won't be prevail'd on to ſtay to hear ought of that Tendency by all thy Perſwaſions.* Wherein, inſtead of acting like a noble Enquirer, according to the Precedent of thoſe *Bereans* of Old the Apoſtle commended, he rather imitates that of a certain cowardly Taylor I have heard of, who (when he had fallen for Fear under a Man of Straw, he had unexpectedly fell'd in his Cups, by a ſtroke with his Wand) cried lamentably hard for his merciful Diſcharge, under pretence, that he came there only to ſhow his Valour, by ſmiting at one he hoped would not hurt, and not with the leaſt intention to venture the hazard of being ſmote by him.

Thus far with relation to the fourteen Particulars afore-mentioned, of their Apoſtacy from the Truth, and our ancient Chriſtian Principles inſerted in my ſaid Manuſcript; whereat being more than ever concerned, on Account of the fatal Conſequents that naturally attend ſuch ignominious Diverſions as they exerciſed me with, as the Lord was pleaſed to give me a further Senſe of their other great Corruptions ſpecified in thoſe Papers, as ſorrowful Additions to my foregoing Diſcoveries; which our Quarter Meeting again allowing me to propoſe to our enſuing Yearly one, to be there

there defended or condemned as became them, I once more found my ſelf concerned to take another tedious Journey thither, to offer the ſame to their Conſideration for that righteous purpoſe; where meeting with the like repulſe as before notwithſtanding at Entrance, by their more than uſual Guard there placed for that end, I again addreſſed my ſelf to the afore-mentioned *William Pen*, in hopes of obtaining Audience amongſt them through his Influence, which he promiſing me to uſe his utmoſt to accompliſh, but not being able to effect, through the Averſion of others, I thought good to ſignifie my Mind to the Members of the ſaid Meeting in General, by a few Lines in way of Anſwer to ſuch Reaſons as they had aſſign'd by their Agents, as the ground of my Expulſion from amongſt them, as follows.

25th of the 3d Month, 1711.

Friends,

'UNderſtanding by ſome Diſcourſe I had this 'Afternoon with *William Pen*, amongſt o-'thers, that you are not willing to grant our Quar-'ter Meeting's Requeſt, in admitting me a Hear-'ing in this our Yearly Aſſembly, of ſuch Things 'as I eſteem my ſelf conſcientiouſly concerned to 'lay before you, as Errors in the Church that 'ought to be redreſs'd; under pretence, that I 'have disjoyned my ſelf from your Society, by 'joyning with the Prophets, and repreſenting 'Friends Apoſtates: Which are your Miſtakes in 'both reſpects, ſince as I have not disjoyned my 'ſelf from the Sincere of our Profeſſion by joyn-'ing with the Prophets, as you untruly pretend, 'ſo I do not call all Friends Apoſtates, as you in-'definitely charge me without proof; wherefore 'I have ground to believe, (that inſtead of the 'Reaſons you alledge for my Rejection) 'tis the 'known Guilt of the Parties who introduc'd thoſe 'Errors I have to acquaint you of, that makes 'them thus refuſe to bring their Deeds to the 'Light, leſt they ſhould be juſtly reproved, when

'they come to be impartially examined; ſo as the 'parallel of your Actions towards me is no where 'to be found ſo compleat, as in *Rome*'s Proceed-'ings towards the Ancient Proteſtant Reformers 'at the Council of *Trent*, I hereby muſt tell you, 'that as I juſtly claim my Liberty of Entrance 'into this your Aſſembly, upon account of the 'Station I am plac'd in, as Overſeer of that part 'of the Church to which I belong, according to 'the Diſcipline of Truth ye profeſs, you have hi-'therto as illegally as unrighteouſly debarred me, 'ſo I alſo require your Audience of ſuch Matters 'as I have to propoſe amongſt you, according to 'our Quarter Meeting's Requeſt, as you will an-'ſwer the contrary before God and his faithful 'People, concerning which I deſire your ſpeedy 'Anſwer *per* Bearer or otherways, who am with 'due Reſpect, yours

Henry Pickworth.

This ſtill (together with our Quarter Meeting's ſeveral Repreſentations and Requeſts ſent them in Writing, &c.) not being able to move them to admit me Entrance into their ſaid Meeting, ~~any~~ more than my former, and their Corruptions being in divers reſpects of a moſt damnable Tendency, I durſt not but go up again to their next Yearly Meeting, in order to lay thoſe ſeveral Matters before them, I had Evidence ready to offer in proof of; where meeting with the ſame Repulſe as before at Entrance, I drew up the Heads of my ſeveral Charges, with a deſign to publiſh them in Print, as follows.

London, *the* 10*th Day of the* 4*th Month called* June, 1712.

'THeſe are to Certifie all whom it may con-'cern, That whereas I have for ſeveral Years been made ſenſible (amongſt ſeveral others 'of our Friends called *Quakers*) of the growing 'Depravity of many of our moſt noted Leaders,

'in

' in Matters of Doctrine, Diſcipline and Practice,
' through which the generality of their Adherents
' have been corrupted, to the danger of their e-
' ternal Damnation, if not timely prevented; I,
' in diſcharge of my Duty, as Overſeer and El-
' der of their own Election, have not been want-
' ing to ſignifie the ſame to them, from Time to
' Time in a friendly way, by Word and Writing,
' in order to their Repentance and Amendment, to
' prevent if poſſible, their being more publickly
' expoſed for their preſumptuous perſiſtance there-
' in; but ſince they have been ſo far from anſwer-
' ing the righteous End of my Chriſtian Travels
' for their Welfare, as that they have heretofore
' as well as now again at this our Yearly Meeting,
' refuſed me the Audience I deſired among them,
' in order to their better Information, by illegally
' barring up their publick Doors, and keeping me
' out by Force at their private one; I find my ſelf
' conſcientiouſly concerned to ſignifie hereby to all
' the World, That I not only Charge, but alſo
' heretofore have in ſome Meaſure, and now a-
' gain offer to prove, before impartial Perſons e-
' qually elected between us, or otherways, in a
' publick Aſſembly, that the ſaid Leaders are guil-
' ty of 1. *Error*, 2. *Hereſy*, 3. *Uncharitableneſs*, 4.
' *Falſhood*, 5. *Evaſion*, 6. *Inconſiſtency*, 7. *Innova-*
' *tion*, 8. *Impoſition*, 9. *Infidelity*, 10. *Hypocriſy*, 11.
' *Pride*, 12. *Railery*, 13. *Apoſtacy*, 14. *Perjury*, 15.
' *Idolatry*, 16. *Villany*, 17. *Blaſphemy*, 18. *Abomi-*
' *nation*, 19. *Confuſion*, and 20. *Worſe than* Tur-
' kiſh *Tyranny*, in their Church Capacity; in Evi-
' dence, that the Abomination of Deſolation fore-
' told by our Saviour to be ſet up in the Holy
' Place, (*i. e.* People profeſſing Infallibility and
' Perfection, *&c.*) as previous to the terribly Day
' of the Lord, preceding the peaceable and uni-
' verſal Reign of Chriſt, of which the Holy Scrip-
' ture ſpeaks, is now ſet up amongſt them.

' Wherefore, inaſmuch as Mens refuſal to bring
' their Deeds to the Light, by a fair Examination
' before impartial Auditors in verbal Conferences,

See their Yearly Paper of Anno 1666, *compared with* G. W.*'s Advice in p.* 53. *of the Copies of ſeveral Letters, printed the ſame Year, as cited p.* 30. *of* Ed. Beckam*'s Brief Diſcovery.*

See Fox*'s Several Papers, p.* 33. *A faithful Teſtimony for God and my Country, p.* 12. *Contentious Apoſtate, p.* 15. New-England*'s Enſign, p.* 4, 59, 79. *Grounds and Cauſes, p.* 67.

has been the occaſion of thoſe unhappy Schiſms wherewith the Chriſtian Church in all Ages hath been afflicted, according to our Friends approved Sentiments; I hope, that (ſince thoſe depraved Teachers have taken care to ſecure their pernicious Errors from publick Diſcovery by Books, in forbidding ſuch to be printed or publiſhed among us, as are not wrote in Union of their Body, as they call it) our Superiors will for once be pleaſed to oblige them, by Chriſtian means, if poſſible, to ſubmit to the Examination deſired in a free Conference, for their own and our Poſterities future Security from the fatal Conſequents of their deſtructive Corruptions, according to their ancient Petitions in other reſpects, ſince I find my Chriſtian Entreaties (amongſt others of our Friends) unable to perſwade them to it without it, who am a hearty Well-wiſher to all *Zion*'s true Travellers in every Chriſtian Society, without reſpect to Sects and Parties one above another, any further than they exceed each other in true Faith and Holineſs, which thoſe our depraved Pretenders are become Strangers to, as I ſhall, through God Almighty's Aſſiſtance, evince by good Evidence, by their own approved Writings in their Cuſtody, amongſt others, when-ever they have the Courage to meet me in a publick Aſſembly, rightly conſtituted for that righteous purpoſe. Witneſs my Hand

Henry Pickworth.

Sleeford in *Lincolnſhire.*

Catan*'s Cloud, p.* 11, 12. *Quaker's Plea, p.* 8. Margaret Fox*'s Letter to King* Charles II. *p.* 3, 4. *with* Ed. Burrow*'s Preface to* Fox*'s Great Myſtery of Iniquity.*

Being, after I had tranſcribed the foregoing for the Preſs, notwithſtanding loath to Print it, before I had uſed all the Chriſtian means I could poſſibly think of to prevent it, for fear of ſome unforeſeen Conſequences attending it, I thought good to ſend them

them a Copy thereof, in a few Lines of my purpoſe to publiſh the ſame in Print, if not prevented by their Allowance of the Hearing I deſired amongſt them, that they might avoid its Effects by removing the Cauſe, as they were in Duty obliged; the Contents whereof is as follows.

Friends,

'YOur diſingenuous Dealing towards me, in 'refuſing me Entrance into this our Yearly 'Meeting, in order to lay your ſeveral Corruptions before you, having laid a neceſſity upon me 'to Print the inclos'd, in further diſcharge of my 'Duty to God and his abuſed People, I have, in 'tender Compaſſion to the ſincere amongſt you, 'prevailed on my ſelf to let you have a ſight of it 'before it be publiſhed, to ſee if the Dangers that 'may from thence ariſe, may cauſe you to prevent 'it, by giving me Notice, by a few Lines or o'therways, this Evening (directed to my Lodging 'at the *Red-Lyon* without *Biſhopſgate*) that you will 'allow me free Audience amongſt you very ſhort'ly for the afore-mentioned purpoſe; who am 'yours in the Truth

Henry Pickworth.

9th of the 4th Month, 1712.

The foregoing, with the incloſed therein, being directed to *William Pen*, for the Service of the ſaid Meeting, was communicated by him to *George Whitehead* [that Arch Emiſſary of Satan] to have his Advice in the Matter, who upon refuſing the ſame, were ſo far from communicating its Contents to the reſt of Friends there aſſembled, in order to have their Approbation therein, as that he took upon him not only to conceal the whole as much as he could from the knowledge of the Meeting, but alſo declared to ſuch as accidentally heard of it, *That he could not conſent to my Audience amongſt them*; under pretence, *That as I had diſjoyned my ſelf from their Body in effect, by joyning with the Prophets, I was not to be taken notice of in what I had to alledge againſt*

them, having been long a Troubler of their Iſrael; with more to this purpoſe, as I was informed.

Which evaſive Reflection as I had ſufficiently refuted in the Letter I ſent them the Year before, I forthwith got the incloſed printed, in order to affix at the *Royal Exchange*, and other publick Places of Recourſe up and down the City, *&c.* according to my firſt Determination.

Notwithſtanding, after I had about a Hundred ready in my Hand for that purpoſe, being ſtill loath to expoſe them, whilſt all hopes utterly failed me of obtaining Juſtice without their publication, I thought good to ſend them two or three of the ſaid printed Papers into their Meeting on the 11*th* Inſtant, to ſee if their Conſideration might move them to prevent the publication of the reſt, by allowing me the Hearing I deſired amongſt them; which not effecting my end, how much ſoever ſome of their Members thereupon in Words pretended to it, I waited till the next Day, when not hearing any thing from them to that purpoſe, I ordered a Friend of mine to paſt up three of them in the Court before the Meeting Doors, to ſee if they might prevail on them to prevent the publication of the reſt, by doing me and themſelves, *&c.* the Juſtice I aimed at; which they yet not being able to effect, I the next Day deſign'd to publiſh the reſt; to the further delay whereof, the Lord was pleaſed to lay a neceſſity upon our ancient and truly worthy (though greatly abuſed) Friend *Thomas Kent*, to come up to the City that Morning, thirteen Miles on Foot, through a Divine Senſe he gave him, that he had ſomething to do in it for his Church and People, though he knew not what it was till he came there, where finding me in the Street with the ſaid Papers in my Hand in order to publiſh, it was inſtantly made known to him, as his Service, That he might go to the Meeting, to endeavour to perſwade them to prevent their Conſequence, by admitting me to the Hearing I deſired amongſt them, according to their own ancient Diſcipline and the known Rules

of

of Truth; which yet he being not able to prevail on them to allow me, through the Strength of their Stupidity, our Friend *William Parr* of *Nottingham* was, with Tears in his Eyes, concerned to go to *William Pen* on the ſame Account the ſame Day, to whom though the ſaid *William Pen* declared his willingneſs to grant my Requeſt, for the eaſing my Conſcience, yet he declared it out of his power, on account of *George Whitehead*'s Averſion; which being no ſmall Affliction to others of our Well-wiſhers, in a Senſe of the Righteouſneſs of my Requeſt, our Friend *Joſeph Tovey* ſtill deſired me to delay, till he had tried if he could obtain any better Succeſs in his Attempts for that end; inſtead of which, though he found them like the Seditious at *Jeruſalem* before their Deſtruction, buſie in quarrelling one with another, in calling each other *Dark, Canker'd, Separate, Apoſtate Spirits*, &c. (in the Printer's Shop at the Entrance of their Meeting) about their Affirmation, *&c.* as Evidence of their Depravity within, whilſt they were thus beſieged without, yet all agreed notwithſtanding in refuſing this my righteous Requeſt to them; upon which he, with our afore-mentioned Friends (ſeeing their dreadful Infatuation) came away with great eaſe in the publication of my Papers, in a ſorrowful Senſe of God's flaming Diſpleaſure againſt them for their repeated Provocations; upon which I ſpread them accordingly, to their no ſmall Diſconſolation; all which hath not yet prevailed on them to ſee if the Houſe they have built be laid with tried Stones, there being many that would be Builders, who love not to be tried, of which Number they have proved themſelves, as one of their ancient Friends * not long ſince foretold them.

* *In a Viſion concerning the Great City, Myſtery,* Babylon, *cited p.* 293. *of the Account of the Life of* J. Penyman.

Thus far proceeding without my deſired Succeſs, my next Work was to lay their Contagious Corruptions before our Superiors in Parliament, according to the Contents of my Paper, to have them convened, if poſſible, to a publick Hearing by their Authority, for the future Security of them-

themſelves and Poſterity from their infectious Conſequents, according to their ancient Petitions afore-mentioned; yet as that Courſe appeared to me both difficult and dangerous, notwithſtanding the Cauſe they had given me to take it, by the damnable Nature of their Corruptions, and abuſive Devices they uſed to conceal them, I ſtill waited another Year, when not being able to obtain the Conſent of our Quarter Meeting, to offer my Allegations againſt them at their Yearly Aſſembly as heretofore, through the Prevalency of the depraved Parties Inſtigations to the contrary, I was conſtrained in my Spirit to go up thither again for that end without their Repreſentation, where, upon their refuſal to let me in as heretofore, leſt one ſhould miſcarry, I ſent in three Copies of the enſuing Lines, to the Hands of *Benjamen Bangs*, *Edward Dykes* and *John Whiting*, for the Meeting's Service, directed and compoſed as follows.

Dear Friends and Brethren aſſembled at this our Yearly Meeting, to ſerve the Lord, his Truth and People,

'WHereas it is not unknown to ſeveral in your 'Aſſembly, that I was conſcientiouſly concerned the laſt Year, to publiſh a Charge of divers groſs Errors in Doctrine, Diſcipline and 'Practice, againſt a depraved Party amongſt 'you, upon account of your Refuſal to Examine 'the Validity of ſuch Inſtances as I then had (by 'our Quarter Meeting's Allowance, and now a'gain have) ready to offer in proof of it; ſo as I 'have ground to eſteem your Oppoſition againſt 'my Appearance among you for that end, (by il'legally barring up your Meeting-Houſe publick 'Doors, and keeping me out by force at the pri'vate one) to be the effect of that Parties well'grounded ſuſpicion of their own Guiltineſs in the 'ſeveral Matters I charged them, whereby the ge'nerality of their Adherents have been corrupted; 'I doubt not, but that thoſe their Errors will, up'on Examination, be found to be the *Babiloniſh*

'Gar-

'Garments and moſt accurſed Things, you was
'the laſt Firſt Day in this your Meeting-Houſe
'admoniſhed to purge from amongſt you; in pur-
'ſuance of which Chriſtian Duty, I hope you
'won't any longer delay to oblige that Party, to
'bring their Deeds to the Light by a fair Exami-
'nation in a free Conference, before a ſelect
'Number of the ſeveral Quarter Meetings Re-
'preſentatives, regularly elected by you in a
'Church way (not excluſive of others) at this
'your Aſſembly, how much ſoever the Guilty may
'endeavour to diſſwade you from it, by aſperſing
'of me, as a contentious Pretender and Breaker
'of their Peace, &c. ſince as I can appeal to God,
'the only Searcher of all Hearts, in behalf of the
'Sincerity of my Intentions in thoſe my Proceed-
'ings towards them, (for which Cauſe I hereby
'engage to Condemn my ſelf as publickly as I
'have accuſed them, if it appear I have wrong'd
'them) ſo as in a Senſe of the improbability of
'rectifying Matters amiſs by the Preſs, for want
'of the Privilege to Print and Publiſh ſuch Books
'amongſt Friends, they have for their evaſive De-
'fences; I hope, that how much ſoever the Great
'Man of your Houſe may endeavour to diſſwade
'you from the Examination deſired, in order to
'keep you unſenſible of the Rubbiſh he hath
'brought into it, (through which you are in ſome
'meaſure already, and hereafter will be much
'more involv'd in Confuſion) you will not any
'longer joyn with him and his deprav'd Collegues
'of the Second Days Meeting, in concealing their
'Corruptions, by ſhrouding them from juſt Judg-
'ment, in refuſing me Audience in thoſe ſeveral
'Matters I have to lay before you, in proof of my
'Charges againſt them, as you expect to eſcape
'the high Diſpleaſure of an incenſed God, and
'juſt Indignation of his abuſed People; ſince as it
'is the Duty of every one amongſt us, how ob-
'ſcure ſoever, to cry out as earneſtly againſt Er-
'ror in the Church upon his Diſcovery of it, *as if*
'*he believed all beſides himſelf were aſleep*, according
'to

Of whom our Friend Mary Mitchel *ſpeaks in her Viſion aforenotified.*

' to your own approved Sentiments, I hope you
' won't blame me, if upon your Refusal to Exa-
' mine the Truth of my Charges now in this your
' Assembly, I find my self, amongst others, obliged
' to solicite our Superiors in Parliament to bring
' you to it, according to the effect of your ancient
' Petitions, by a way perhaps more ungrateful, to
' secure our selves and Posterity from the fatal Con-
' sequents of your Corruptions, in order to avoid
' the effects of whose Resentment. As I shall ex-
' pect your Answer hereunto this Evening, if pos-
' sible, at my Lodging at our Friend *Joseph Tovey*'s
' in *Lombard-Street*, so if I hear nothing of it, as it
' will give me good Cause to conclude, the Parties
' I subscribe it to for the Meeting's Service, have,
' by the Direction of the Depraved, concealed the
' Contents of it from the general knowledge of the
' Members, as others heretofore served me, with
' relation to my last before I published it; so as
' such like Dealings in the Pope's Agents at the
' *Trent* Council, made that Church justly odious
' to all Protestant Nations; your following their
' Precedent herein, to secure your Leaders evil
' Deeds from being brought to the Light, by a fair
' Examination in the Conference desired, for fear
' they should be justly reproved, will be so far from
' healing the Wound they have given you, as that
' by attempting to do it by such deceitful means,
' whilst their Corruptions remain, you will not on-
' ly expose your selves to the Ignominy of their de-
' praved Brethren above-mentioned, in the Ages
' preceding, but also finally render the Name of a
' *Quaker*, for their sakes, a Hissing, a By-word,
' Contempt and Scorn to all succeeding Generati-
' ons, as hath been, by your own best Friends,
' long since foretold you; which I hope the sincere
' among you will duly consider, in answering my
' Christian Request herein, in order to your own
' and Posterities preservation from those dreadful
' Consequents, that otherways you will find will
' attend your unchristian Connivance, who am, as

' I

' I ever hope to remain, whatever any may ſuggeſt
' to the contrary, your ever well-wiſhing Friend
Henry Pickworth.

London, 27th of the 3d Month, 1713.

Now though the foregoing was carefully delivered to the Parties I ſuperſcribed it to, in the Time of their ſaid Meeting, receiving Information, that all the three Copies of it were moſt wickedly concealed from the Members thereof, notwithſtanding my Precautions, as I ſuſpected, I found my ſelf concerned to give them general knowledge of it two Days after, by a Hundred of the enſuing Lines in Print, communicated by my own Hands, that they might not plead Ignorance of my Chriſtian Requeſt therein, directed and compoſed as follows.

Dear Friends and Brethren, aſſembled at this our Yearly Meeting, to ſerve the Lord, his Truth and People,

' WHereas the laſt Fourth Day I directed three
' Letters to three ſeveral Members of this
' your Aſſembly, whoſe Names are *Benjamen*
' *Bangs, Edward Dykes* and *John Whiting*, to let you
' underſtand, that if you ſtill refuſe to admit me a
' Hearing of ſuch Inſtances in a Church way, as I
' have ready to offer in proof of the ſeveral Char-
' ges I was the laſt Year concerned to publiſh in
' Print, againſt a depraved Party amongſt you,
' through your illegal prevention of my Appearance
' in your Aſſembly for that righteous purpoſe, (by
' barring your publick Doors, and keeping me out
' by force at your private one) I ſhall, with the aſ-
' ſiſtance of ſome others of our oppreſſed Friends,
' be obliged to ſolicite our Superiors in Parliament
' to bring you to it, for the future Security of our
' ſelves and Poſterity, from the fatal Conſequences
' of their deſtructive Corruptions, (according to
' your ancient Petitions in other reſpects); the
' Contents of which Letters being abuſively con-
' cealed from your knowledge by the Parties a-
' bove-

'bove-named, I could not be eaſie to take thoſe ſevere Courſes, until I had given you this general Notice of my Requeſt therein, to prevent our Superiors juſt Indignation, if poſſible, againſt your concealed Abominations, by your removing the Cauſe of them, in bringing thoſe your Teachers Deeds to the Light, in way of free Conference in this your Aſſembly, in order to their Defence or Condemnation, according to the Diſcipline of the Truth ye profeſs, and my earneſt Entreaties, before ye be forced to it by a way more ungrateful, which otherways cannot be avoided; ſince as your Actions towards me herein, are exactly parallel to thoſe of the Pope's Legates towards the ancient Proteſtant Profeſſors at the *Trent* Council, to hinder that Reformation deſired by many amongſt them, your ſhrouding your Leaders Corruptions by ſuch ignominious Devices, will, inſtead of concealing them, finally center in the Authors high Infamy, and your eternal Confuſion in their publick Diſcovery; as hath by our own beſt Friends been long ſince foretold you: Witneſs my Hand

Henry Pickworth.

From my Lodging at Joſeph Tovey's *in* Lombard-Street, May 29, 1713.

Now, though about a Hundred of the foregoing were delivered the Members of the ſaid Meeting by my own Hands the Day it was dated, yet as they otherways (like the old World to *Noah*) look'd upon me as one that mock'd, being much too wiſe in their own Conceit to be called to Account by me, ſo it (with what elſe I ſaid or wrote) was far from perſwading them to allow me the Hearing I requeſted in a Church way amongſt them, though it had the effect to cauſe ſeveral of their Preachers and Hearers to loudly pretend to it, amongſt whom one *Andrew Pitt*, a Linnen-Draper in *Cornhill*, moſt eminently ſignaliz'd himſelf, in telling me, *That as he knew no Cauſe their Leaders had, to fear bringing*

their

their Deeds to the Light in the Conference desired, so I had certainly obtained a Hearing of my pretended Proofs of my Charges against them, according to my Request, had I directed my Letters to the Meeting in general, without mentioning the Names of any Persons in their Superscription for its Service; wherefore if I would take his Advice, in sending one without Names, he would not only take the Charge of the Delivery of it, but be assistant also in procuring me the Audience I requested in it; with more to this purpose; wherein though I, in a deep Sense of the many unaccountable Diversions I had met with from his Superiors, had ground to question his Performance, notwithstanding his Confidence, yet that nothing might on my part be wanting towards the Redemption of our enslaved Brethren, from their Errors, Heresies and Tyrannical Impositions, *&c.* (whereby they have long kept us in worse than *Egyptian* Bondage) I condescended for once more to answer his Desire in sending another, according to his prescribed Rule directed and composed as follows.

Friends,

'NOtwithstanding I have by divers Letters in 'Writing and otherways, directed to the 'Hands of some of your Members, for the Ser- 'vice of this your Assembly, given you repeated 'Notices of my desire to be heard by you in a 'Church way, what I have to alledge, in proof 'of the several Charges I (after divers private 'Dealings) was conscientiously concerned to pub- 'lish the last Year, against a depraved Party a- 'mongst you, by whose Errors in Doctrine, Di- 'scipline and Practice, the generality of our Friends 'have in some measure been corrupted, to the 'Danger of their own and Posterities Spiritual and 'Temporal Ruin, if not speedily prevented by 'your obliging the Parties, who have the ascen- 'dency among you, to suffer their Deeds to be 'brought to the Light in a free Conference, ac- 'cording to the Discipline of Truth, and our Quar- 'ter Meeting's Request, in order to their Defence

'or

' of Condemnation ; as I am told by one of your ' Members this Morning, *That the Reaſon I am not ' heard by you, is, becauſe I did not direct my ſaid ' Letters to the Meeting in General, without mention- ' ing the Names of any Perſons in their Superſcription ' for that end* ; under pretence, *that had it not been ' for my Miſtake herein, I had moſt certainly been al- ' lowed a fair Hearing amongſt you, which he will ' make way for, if I think good to remedy it, by direct- ' ing a few Lines more to you, according to his Inſtru- ' ctions* ; that nothing may on my part be wanting ' towards your Deliverance from the many Miſ- ' chiefs, thoſe your Leaders have by their Errors, ' *&c.* involv'd you in, I have directed this accor- ' ding to his preſcribed Method, to ſee if it may ' have the effect propoſed, without bringing you ' to it by ways more forcible, which in a Senſe of ' the many unrighteous Diverſions I have hereto- ' fore met with from your Hands, upon this Oc- ' caſion and others, I am almoſt out of hopes of, ' who am, notwithſtanding thoſe your unaccounta- ' ble Tranſactions towards me, your ever well- ' wiſhing Friend *Henry Pickworth.*

From my Lodging at Joſeph Tovey's *in* Lombard-Street, *the 1ſt of the 4th Month*, 1713.

Theſe for the Service of this Yearly Meeting, preſent, with Care I deſire.

Now though the afore-mentioned was not only directed, but alſo delivered to the Hands of this *Andrew Pitt*, in their Meeting time, according to his Inſtructions, in hopes of its having the Effect propoſed, through his Aſſiſtance ; yet inſtead of any ſuch Thing, he preſently comes out, and tells me, *I was quite wrong ſtill, through a Miſtake of his Words, ſince I ſhould not have directed it to the Meeting without Name, but* Charles Harford *(their Clerk for its Service) by Name* ; which though I looked upon to be only a Quibble of his, to get ſhut of the Task he had undertook, through the difficulty he

he found to perform it; yet being reſolved to leave no Stone unturn'd towards getting them to the Hearing deſired, if poſſible, I told him, *That ſhould be no Obſtacle at all to his Work, ſince I would add the Name of their ſaid Clark to its Superſcription*; which though I did, I was ſtill never the forwarder, as I found when I addreſs'd my ſelf to him the next Day for an Anſwer, when, inſtead of the Satisfaction deſired, he told me, *He could do nought in the Matter, ſince I had ſtill done wrong, in mentioning any Name at all, contrary to his firſt Direction*; which when I attempted to alter again, by razing out the ſame that I might be right, if poſſible, at laſt he haſtily ran away from me like a Man in amaze, in a Senſe of the impoſſibility of the performance of his Undertaking, through the Averſion he found in his Leaders to any ſuch Thing, in a deep Senſe of their Guiltineſs in the Matters I charged them; wherein as they appeared reſolved to perſiſt, without the leaſt ſign of Repentance, my next Work was to ſolicite our Superiors in Parliament to Summons them to it, as afore-mentioned, which I did accordingly the Year after, in the Terms following.

To the Right Honourable and Honourable, the Lords Spiritual and Temporal, and Commons in Parliament aſſembled,

The humble Petition of Henry Pickworth *of* New-Sleeford, *in the County of* Lincoln, *in behalf of himſelf, and many other of his long miſled Friends called* Quakers, *over whom he hath been elected Overſeer and Elder, according to the Diſcipline practiſed among them,*

Humbly ſheweth,

'THat whereas I have for ſeveral Years not only
'been made ſenſible of divers groſs Errors
'in Doctrine, Diſcipline and Practice, that have
'been induſtriouſly maintained and fomented by a
'leading Party of depraved Teachers amongſt us,
'to the danger of ruining our ſelves and Poſterity,
'Temporally and Spiritually, if not timely pre-
'vented.

' But alſo have by Word and Writing, privately ' and publickly, ſeveral Times offered to prove the ' ſame, by plain Matter of Fact in their Audience, ' in our Yearly Meeting held in *London*, that they ' might be amended, to avoid thoſe unhappy Con- ' ſequents that have been found to attend them; yet ' have I been ſo far from obtaining my righteous ' end therein, as that I have (through the prevalen- ' cy of thoſe depraved Teachers) been illegally kept ' out of the ſaid Meeting, by their barring their ' publick, and guarding their private Doors againſt ' my Entrance, Time after Time, contrary to their ' own ancient Diſcipline, and late repeated Pre- ' tenſions.

' Wherefore, as it hath been found by woful Ex- ' perience impoſſible to rectifie Matters of this ' Nature by Print through their having the Com- ' mand of all our Printing-Preſſes, (from which they ' allow no Books to be publiſhed amongſt us but ' what they approve of) and whereas they have here- ' tofore ſeveral Times deſired in Print, That they ' might be conven'd by Authority to a Hearing with ' their Opponents in a publick Conference, on other ' occaſions, as the only Method to rectifie Religious ' Differences, according to King *Charles* I.'s Senti- ' ments; I humbly hope your Honours will for once ' be pleaſed to oblige them ſo far, in convening ' them to One againſt me, in order to their Defen- ' ces from the Charge of *Error*, *Hereſy*, *Incharity*, *Fal- ſhood*, *Evaſion*, *Inconſiſtency*, *Innovation*, *Impoſition*, ' *Infidelity*, *Hypocriſy*, *Pride*, *Railery*, *Apoſtacy*, *Perjury*, ' *Idolatry*, *Villany*, *Blaſphemy*, *Abomination*, *Confuſion*, ' and *Worſe than* Turkiſh *Tyranny*, in their Church ' Capacity, as in *Anno* 1712, I, by a printed Half- ' Sheet, publickly offered, and now again am ready ' to prove them guilty of, before ſuch impartial Per- ' ſons as your Honours ſhall be pleaſed to depute, ' as Judges for Deciſion, in a publick Aſſembly or ' otherways, without ſuffering your ſelves to be any ' longer diverted, by their Hypocritical Outcries a- ' gainſt me, as a Fomenter of their Perſecution they ' have heretofore made againſt others, in order to

' amuſe

' amuſe our Superiors, and keep us under their ille-
' gal Subjection; ſince whatever Indignity may be
' judged requiſite to put upon the buſie Promoters
' of their Hereſies, as a Warning to others, their
' Perſecution is as far from my Deſire, as it would
' be from anſwering my end in it, many of them
' being ſo prepoſſeſs'd by their Apoſtle *Fox*'s Exhor-
' tations, to ſtand Valiant for the Truth, as they call
' it, as that there is not the worſt of his Dotages
' but they will die for, rather than by pecuniary
' Penalties or corporal Puniſhments be forced from
' any of them, as hath been found by Experience.

' Wherefore, as their Outcries of this Nature
' (againſt the endeavours of the Clergy of *Norfolk*
' and *Suffolk*, to bring them to a fair Hearing in
' Parliament) were only to prevail with our Legiſla-
' tors, to let their Corruptions lie uncenſur'd, thro'
' ſenſible Inabilities to defend their Principles in
' verbal Conferences before impartial Auditors, has
' been acknowledged of late by divers of the moſt
' Judicious amongſt them in my hearing.

' I hope, that ſince it is no other than themſelves
' have ſolicited for, (before they found their Effects
' at *Weſtdearam*, &c. to contradict their Expecta-
' tions) your Honours will be pleaſed to oblige me
' (amongſt many others of our abuſed Friends) in
' ſummoning *George Whitehead*, *William Pen* and *John*
' *Whiting*, with the reſt of their depraved Collegues
' of the Second Days Meeting, to a Conference
' with me, in order to their reſtoration from their
' moſt deplorable Depravity, as you deſire to avoid
' Divine Diſpleaſure for ſuch Omiſſion of ſo great
' a Duty towards a deceived People, ſince I can ap-
' peal to God, that it is only for his Honour, and our
' miſled Friends Souls-ſake, that I thus ſolicite you.

' I ſhall as freely Condemn my ſelf, if in any
' thing I have wronged them, as I hope you will by
' Chriſtian means, if poſſible, oblige thoſe our Lea-
' ders to Condemn publickly the deſtructive Errors
' I charge them with, if they appear guilty on a fair
' Examination, according to their Duty and repeat-
' ed Pretenſions.

'In order whereto, as I hope your Honours will 'enable me to send for such personal or written E- 'vidence as I can't obtain without your Authority, 'I doubt not of your allowance of such Assistance 'in the management of my Charges, as may be 'found requisite for the better Discovery of their 'Soul-damning Corruptions, in order to their Re- 'pentance, and others future Security from their 'contagious Influence.

'Who am your obliged in all Christian Services, 'and their truly well-wishing, though greatly abus'd 'Friend *Henry Pickworth.*

From my Lodging at the Golden Key *in* Newgate Market, London, April 9. 1714.

The above not obtaining the effect desired, chiefly for want of the Convocations joyning in the Contents of it, as I was informed, I was advised to enclose them one of the said printed Petitions in another to them in Writing, as I did three Days after for that end, directed and compos'd as follows.

To the Right Reverend and Reverend, the Bishops and Clergy in Convocation assembled,

The humble Petition of Henry Pickworth, *in behalf of himself, and many other of his long misled Friends called* Quakers,

Humbly sheweth,

'THat whereas I, in a deep Sense of divers gross 'Errors, Heresies and Blasphemies, amongst a 'many other great Abominations our chief Teachers 'have unhappily involv'd us in, for want of sub- 'jecting themselves to a timely Examination in our 'Yearly Meetings, in order to their detection, ac- 'cording to the repeated solicitations of my self, a- 'mongst many others of our true Friends, have been 'conscientiously concerned to present several of the 'enclosed Petitions to our Superiors in Parliament, 'to oblige them to a fair Hearing before others, 'according to their own Requests on other occasions.

'The end of which Petition, the worthy Mem- 'bers

' bers there aſſembled being willing to Anſwer up-
' on your Requeſt, (from whom it can only be re-
' gularly preſented, as I am credibly inform'd) I hum-
' bly hope, that as my proof of the ſeveral Charges
' therein will not only obviate our ſaid Teachers
' unworthy Repreſentation of ſuch of the Clergy as
' have heretofore detected many of their Corrupti-
' ons, for *Baal*'s Prieſts, treacherous Incendiaries,
' malicious Informers, *&c.* but alſo be inſtrumental
' in all likelihood to bring many of their miſled Ad-
' herents to the true Catholick Church of Chriſt,
' from whence they have been long led aſtray by
' their ſaid Teachers Deluſions;

' Your Reverences will be ſo much your own,
' and our miſled Brethrens Friends, as to joyn with
' me in requeſting our Superiors to ſummon the
' Cauſers of it to a publick Conference, before im-
' partial Perſons by them elected as Judges for De-
' ciſion, according to the Contents of my encloſed
' Petition, as you tender the Honour of God and
' our eternal Well-being; ſince as you can hardly
' ever hope for ſuch another opportunity, to have
' that Chriſtian Work (many of you have been en-
' gag'd in againſt our Errors) done to your Hands,
' without your further Appearance in it, I cannot
' perſwade my ſelf, but that what weighty Concerns
' ſoever you may be ingag'd in for the Church's
' Welfare, as this reſpects the eternal Well-being of
' ſuch a great Body of People, you will with me
' conclude, that it above all others merits your moſt
' ſerious and expeditious Conſideration; who am
' yours ſo far as I am convinc'd you are one with
' the Truth as it is in Jeſus, whilſt

From my Lodging at the Golden Key *in* Newgate-Market, London, April 12. 1714. *Henry Pickworth.*

The foregoing Petition coming to the ſight of our old Friend *Francis Bugg*, he thought himſelf oblig'd to ſignifie his approbation of it, by a few Lines of his own annex'd to it, in favour of the Contents of it, directed and compoſed in effect as follows.

Moſt Reverend and Reverend, &c.

'THough the above-mentioned Perſon is not yet 'ſo far one with our Church in all Things as 'I could wiſh him, yet as the moſt amazing In'ſtances he hath read in my Audience, ſince he 'came to Town, in proof of his Charges againſt 'the chief *Quaker* Teachers, hath given me good 'hopes of his further Conformity, (as well as miſled 'Brethrens Conviction of their Errors in order to 'it) I hope you will not diſcourage him in his pre'ſent purſuit of them, through your refuſal to joyn 'with him, in ſoliciting our Superiors to ſummons 'them to the Hearing deſired, according to his Pe'tition; ſince as the righteous end of it is what 'many of our Reverend Clergy (as well as my ſelf) 'have long foreſeen to be the only Method to wound 'their *Quakeriſm* at the Heart, for the Reaſons he 'mentions amongſt others; for which Cauſe their 'Teachers have uſed all the deceitful Arts of late 'they can deviſe to avoid it, as appears by their a'buſive Anſwers to the Clergy of *Norfolk* and *Suf'folk*'s Petitions, compared with the Appendix to 'my *Pilgrims Progreſs*, &c. So though this Petitio'ner, as well as my ſelf, is againſt their Proſecu'tion by pecuniary Penalties or corporal Puniſh'ments, till their Errors break forth into Acts of 'Sedition; yet as they were originally occaſioned 'by their implicite Bigotry to their idolatrouſly ex'alted *Fox*'s Impertinencies, he, as well as my ſelf, '(upon their refuſal to Condemn the ſame publick'ly, when proved upon them in the Conference de'ſired) ſhould be pleaſed to ſee their great Patron '*Whitehead*, with the reſt of his depraved Collegues, 'oblig'd to follow a Paper-crown'd Fox on the Back 'of Aſſes, with one ſinging their ſaid Apoſtle's un'deſerved Eulogies, in the Words of their *Cole* and '*Audland*, from *Weſtminſter* to their *Grace-Church-'Street* Meeting-Houſe, in their next Yearly Meet'ing time, to ſhame them, if poſſible, out of thoſe 'his *Foxonian* Fopperies; pecuniary Penalties or cor'poral Puniſhments could never reclaim them, which 'I hope you will not be wanting to make way for,

'by

' by ſoliciting our Superiors to grant the effect of his
' Petition; leſt your omiſſion of ſuch an Advantage
' for the Honour of our Church, &c. ſhould give the
' Petitioner ſome cauſe to conclude, your Zeal for
' Religion and the Good of Souls, is not ſo ardent as
' he may think becomes you in your preſent Station,
' on this extraordinary occaſion; who am your moſt
' humble and moſt obedient Servant

April 12. 1714. *Francis Bugg.*

Notwithſtanding thoſe our Chriſtian Dealings to perſwade our Superiors to anſwer the end of my Petition, as the Convocation was then too buſily broil'd about their Thanks for the Safe and Honourable Peace we had obtain'd for our Bodies, to take any care of our Souls in this Matter, the Parliament finally refuſed to Convene our Teachers to the Hearing deſired, for want of their joyning therein; under pretence of its being out of their power, for want of a previous Act for that purpoſe, as I was informed, which many beſides my ſelf greatly admired at, ſince a former Parliament had convened our Friend *Naylor* to a Hearing before them without any ſuch Act, for only one of thoſe many Enormities I now juſtly charge them. Through which Diſappointment, as our City *Quaker* Preachers were not a little elevated in their conceited Victory over me and the Truth I mentioned, ſo after the Men had purſued me a while with their Flams and Jeers, as a Perſon much too contemptible to be taken notice of in Parliament, their Women at length thought good to ſignalize themſelves alſo, by pouring their *Quaker* Judgments upon me without Mercy, for my preſumptuous Affront of their Eminencies; amongſt whom one *Elizabeth Honor*, a Chandler's Wife in *Hockley in the Hole*, firſt entred the Liſts, in a threatning Letter ſhe ſent me by her Maid-Servant before I left *London*, full of terrible Things that were revealed unto her, for to befal me, if I did not Repent and Condemn my ſelf for the Truths I had told of them in my Petition; which, conſidering they had ſo often pretended, that (as the Holy Scriptures

had been miraculouſly preſerved from the Hands of ſuch as would have conſumed them in Flames) *nothing but what would abide the Fire ſhould ſtand*, I reſolved to try the Experiment on this her threatning Letter before her Servant's departure; which proving to be Matter combuſtible, I wiſh'd her to acquaint her Miſtreſs of the end of it accordingly, that ſhe might be ſenſible, it was not God's Word but the Devil's, by their own Maxim; notwithſtanding that her Patrons might not be wanting in their Parts to make good the effects of it upon me, they inſtigated by their Agents our Quarter Meeting of the 9*th* of the 4*th* Month enſuing, to exclude me out of their Church Communion, in order to my delivery to Satan once more for the pretended Wrongs I had done them, *&c.* the better to ſave them the Trouble of waſhing a Brick white, in their Attempts of Defence from my Charges, by perſwading the World, *All I have ſaid is only the effect of my Prejudice and Malice*, (as their manner is) *becauſe they have diſowned me*; in order whereto, the Inſtrument of my Excluſion being carefully drawn up by the ſaid Meeting, and (in a Senſe of their former abortive ones) adviſed to be kept from my knowledge ſome Weeks, that nothing of that Nature might be publiſhed againſt me, but what they (upon mature deliberation) could infallibly ſtand by, (as well as the more to ſurprize me, by its unexpected Delivery, as I have ſome ground to conclude, though I heard of the Secret by one little leſs than an Atheiſt, the Day after it was written) was finally brought to my Hand the 6*th*. of *September* following, by *Richard Snaiſdall* and *John Burt*, two of their Members, that I might have an opportunity to prevent its further publication, by my Repentance and Condemnation of my ſelf for the Wrong I had done them, as pretended; which favour I was ſo far from thankfully accepting of, according to their vain Expectations, as that upon reading the ſame in their Audience, I plainly told them,

That though I expected to find it ſtuffed with ſuch Impertinencies as moſt ſuited their Cauſe, yet as it exceed-

ed

ed my utmoſt Conceptions in its abuſive Inſinuations, and moſt notorious Untruths, in every Line of it, unleſs their Principals then obliterated it, and tacitly condemn'd their Error therein, (by ſupplying their former deficiency, in making way for the Hearing of my Charges againſt their depraved Leaders at our next Yearly Meeting, according to my former Demands, and their own profeſſed Diſcipline) I ſhould publiſh it my ſelf through City and Country, to the eternal Infamy of ſuch ignorant Pretenders, as they had thereby proved themſelves; in order whereto, that I might not be behind them in kindneſs, I was at the pains to tranſcribe their ſaid Paper, and perſonally preſent it back to their Hands, at our next Quarter Meeting on the 22*d* of the Month afore-mentioned, with my detection thereof in diſtinct Paragraphs, in my Defence, as follows.

From our Quarter Meeting held at Lincoln, *the 9th of the 4th Month*, 1714.

Excom. *WHereas* Henry Pickworth *of* Sleeford *in the County of* Lincoln, *hath for ſeveral Years gone under the Denomination, as one of our Chriſtian Society, the People called* Quakers.

Anſw. By this as they inſinuate, as if I was never really of their Society in their Eſteem, contrary to their expreſs Declarations in their ſeveral Certificates of Union with me, they ſent Friends of *London* to facilitate my Marriage Proceedings, together with thoſe they publiſhed in Print, with relation to my ſeveral Conferences with *Francis Bugg* in their favour; ſo the Reader may have juſt cauſe to ſuſpect, the reſt of their Paper is not grounded on the Truth, whilſt they thus begin it with an Inſinuation, that they themſelves have been at no ſmall pains to prove moſt notoriouſly falſe.

Excom. *But for ſome time paſt hath forſaken our Religious Aſſemblies, (except upon particular occaſions) rather to give us Diſturbance than otherwiſe; having long been of a contentious Mind, and a Cauſer of Diviſions amongſt us, like thoſe ſpoken of by the Apoſtle* Rom. xvi. & xvii. *which we are exhorted to avoid.*

Anſw. That

Anſw. That I have for ſome time forſaken their Religious Aſſemblies, is as true as their other Aſſertion, that I occaſionally frequented them to give them Diſturbance; both which are as falſe as falſe can be invented, ſince beſides thoſe I conſtantly frequent with their profeſs'd Friends at *Sleeford*, as I have been at ſeveral of their ſaid Aſſemblies at *London* of late, as divers can teſtifie, contrary to this their extenſive Aſſertion, (though my other Services in their behalf have prevented my ſo frequent Attention of theirs at *Lincoln*, as might poſſibly by them be expected) ſo I have been ſo far from ever Aſſembling with them to give them Diſturbance, through a contentious Mind, on thoſe Occaſions they ſpeak of, as that the great God doth know, (as they themſelves might alſo know, if they would once be ſo juſt to God or themſelves, as to examine Things) that my chief end hath been to make them truly ſenſible of the Cauſes of thoſe Diſturbances which is every where amongſt them, that the ſame might be removed, by their juſt Condemnation of the original Authors of them; wherefore, inſtead of my being one of thoſe Cauſers of Diviſions the Apoſtle ſpeaks of, that ought to be avoided, (as they without proof would perſwade the World) they have hereby given me juſt Cauſe to fear, they themſelves will prove of thoſe ſtrongly deluded ones, the Apoſtle directs us to let alone in their Ignorance, that they might be Damned for not believing the Truth when it is told them; ſince they have thus unrighteouſly requited me for my Chriſtian Endeavours, to make them truly ſenſible of the ſame, in order to their deliverance from thoſe fatal Snares they are entangled in, through their implicite Bigotry to their depraved Leaders groſs Errors and Antichriſtian Innovations; though they, like their perſecuting Predeceſſors, our Lord forewarned us of, are become ſo blind perhaps as to think, that by this their abuſive Paper againſt me, they do God great Service, wherein they in the end will find themſelves moſt groſly miſtaken.

John xvi. 2.

Excom. *And as he hath publickly joyned himſelf in Community*

Community with thoſe called French Prophets, *ſome of whom hath (with him) declared us to be Apoſtates*, &c.

Anſw. This Paragraph, inſtead of mending the Matter, only ſerves for an Additional Evidence of its Authors Falſhood and Folly, ſince as it is impoſſible I ſhould joyn my ſelf in Community with thoſe called *French Prophets*, according to the Native Senſe of the Word, (which ſignifies, an enjoying of all Things in Common) ſince there is no ſuch Community practiſed amongſt them; ſo inſtead of their having (with me) charged them wrongfully with being Apoſtates, as they would hereby perſwade the World, there could not well be a more pertinent Inſtance, than their above-mentioned Falſhood, aſſigned by them in proof of the Truth of it; which I would have them well conſider of, in order to their Repentance and future Amendment, as a Duty that far better becomes them, than ſpending their Time in Excommunicating the Faithful.

Excom. *As alſo may further appear from his temporizing reflectious Papers in Print, in which he aſſumes (through the Vanity of his Mind) the Title of an Elder and Overſeer over us*, &c. *which but the more diſcovers his own Folly (if not Spiritual Pride alſo) and ill Deſerts of thoſe high Epithets he hath ſo often dignified himſelf withal.*

Anſw. Not to inſiſt on their Terms *Temporizing, Reflectious*, &c. as if the Government was as culpable in deſiring to have their depraved Teachers brought to a publick Hearing, as I was, in order to their Errors Detection; which as the effect ſhows to be a falſe Inſinuation, the ſame only ſerves to manifeſt their Irreverence to be as great towards their Superiors in Parliament, as their Enmity is towards me out of it.

I cannot but admire at their audacious Aſſertion, *That I aſſume, through the Vanity of my Mind, the Title of an Elder and Overſeer over them*, &c. when as (to paſs by their ridiculous Inſinuation by their *Et cætera*, as if I aſſumed the ſame over others as well as the *Quakers*) the chief of them cannot but remember, that I was ſo far from aſſuming thoſe Titles,

when

when they ſome Years ſince conferred them upon me, at their Monthly Meeting at *Waddington*, (by the Lord's Direction, as they declared, after long waiting for his Inſtruction) as that I can prove by good Evidence, when called to it, I ſignified my unfitneneſs for that Station in my own eſteem, more than once to avoid them.

Wherefore, inſtead of diſcovering my own Folly and Pride, by undeſervedly dignifying my ſelf with thoſe Titles, as they would perſwade the World, I am very ſure, they have added to the foregoing diſcoveries of their own Hypocriſy and Falſhood, in this their unrighteous Aſſertion, which I am afraid ſome among them are too much hardened in, through their wilful Ignorance of their Errors, and cauſeleſs Enmity towards me, to repent of as they ought, how much ſoever it concerns them.

Excom. *Which notwithſtanding it is well known unto divers of us, how meanly he diſcharged the Office he would ſtill pretend to.*

Anſw. This their Reflection, like all the reſt, doth not ſo much wound me as it does them that made it, ſince as my unwearied Proceedings at their Monthly, Quarter and Yearly Meetings, *&c.* Time after Time, to bring their depraved Leaders to an Examination in a Church way, in order to their Repentance of their contagious Corruptions, may evince to all the World, that I have diſcharged the Office they conferred upon me, beyond any perhaps of their Overſeers before me; ſo if my Chriſtian Endeavours have not obtained their deſired effect, not I, but themſelves and their Yearly Repreſentatives, are to be blamed as the occaſion of it, through their mean management of their inſipid Inſtructions for that end and purpoſe, the which, as I have ground to believe ſome of them have already, I hope to live to ſee others (of the moſt ſincere amongſt them) repent of.

Excom. *Many with us, that have a right knowledge of him, cannot but be ſenſible how unfit he is to be a Reformer of others, except he were better Reformed himſelf.*

Anſw. This

Anſw. This is as invidiouſly exhibited as the reſt of their random Reflections, inſtead of affecting me, like their other, only ſerves to wound them, (and thoſe in their Unity, who, by their Lord's Direction, declared themſelves engaged to chuſe me to Reform them) ſince I am either fit for that Service they choſe me, contrary to this their Inſinuation, or the God they ſo ſolemnly ſought to for their Inſtructor therein, was none of the true one: But be that as it will; how mean an Opinion ſoever they may have of the Spirit that was their Guide in my Election as their Overſeer, ſince I offered to detect thoſe Corruptions I ſaw amongſt them, (excepting one or two of the wiſeſt of their Aſſembly, that ſhew their diſlike of this their Paper againſt me, through a well-grounded ſuſpicion of the Truth of my Charges, as well as deep Senſe of their diſorderly Proceedings in order to it) I doubt not but that the Authors of it were ſufficiently confident, that which influenc'd them in drawing it, was the Infallible One, let me prove what I will to the contrary, by the Falſhoods it is compoſed of; though if ever they were led by that Principle in any Thing, I have ground to conclude, from the over-ſight I have taken of them ſince my Election, it was when they ſo happily choſe me for that Chriſtian Service, they now uſe all the deceitful means they can deviſe to diveſt me of.

Excom. *Wherefore, for the Cauſes above-ſaid, with more that might be added, We find our ſelves concerned to declare to all to whoſe Hands this may come, That we can have no Unity with him, nor own him as one of our Society,* &c. *till by unfeigned Repentance and Amendment of Life, in true Humility of Heart, and Contrition of Spirit he turn unto the Lord, ſo as that for all his hard Speeches, and what elſe of Ill he hath done unto us, he might come to obtain Mercy and Forgiveneſs from* Him; *which that he may, is the hearty and ſincere deſire of his greatly traduced, though Chriſtian and well-wiſhing Friends.*

Signed in behalf of this our Meeting, per me

Joſeph Richarſon.

They forget to put in, for Chriſt's ſake, according to Chriſtian Principles and the Primitive Chriſtians Precedents; by which, as they manifeſt their Guiltineſs of that Apoſtacy I charge their Leaders with, they alſo ſhow their ill deſerts of the Title

tle of Christian Friends, *they here so bountifully dignifie themselves with; since as none can be true Christian Friends, who thus insinuate their Expectations to be saved by God, through Repentance,* &c. *(without regard to Christ's Merits by his Death and Sufferings) as they do by their omission to mention them, so instead of esteeming them what they repute themselves, I account them such mortal Enemies to the true Christian Religion,* &c. *as stands justly excluded from that Holy Communion, they thus pretend to exclude others.*

Answ. This their conclusive Paragraph being also of a piece with the rest, only serves to show our depraved *Quakers* odious Method in dealing with their Christian Monitors, in their Church way, amongst themselves; against whom, for want of real Matter of Fact to ground their abusive Exclusions on, they (according to their Apostle *Fox*'s Rule) stick not to supply that Deficiency by most inviduous Suggestions of what they had and could say against them, or they would never thus think to affright me, and amuse their Readers with a *wherefore*, for the Causes above-said, with *more* that might be added.

Since as their pretended Causes aforesaid, are only to be found in *Terra Incognita*, for what their Paper recites of them, I have ground to conclude, their threatned *more that might be added*, will upon Examination on their Publication, in like manner only prove a Bell without a Clapper, as a proper Counterpart to this their Noise about Nothing; through their deep Sense whereof, as we find none of their lofty Pretences therein, (to unwearied Travels, great Labour of Love, true Christian Dealings, in first speaking to him in private, and then before two or three, according to Christ's Rule, showing him his Evil, and in much Brotherly Love, how and wherein he hath wronged us, &c.) they used to gild their Papers of Exclusion with *; so instead of undertaking to defend their Teachers, or use their Interest to oblige them to defend themselves from my Charge of *Error*, *Heresy*, *Incharity*, *Idolatry*, *Villany*, *Blasphemy* and *Tyranny*, amongst many other such vile Enormities, I offer, through the Lord's Assistance, to prove them most grosly guilty of, when-ever they durst meet me in an Assembly of their own professed Friends, rightly constituted for that end and purpose;

* *As may be found by those they gave forth against* John Anstoe, John Barnard, William Wilkins, *and others most unjustly, as cited in* Fr. Bugg's De Christ. Libert. *and Defence of the Snake against* G. Whitehead's *Antidote, and others.*

poſe ; they think they ſufficiently ſupply that Omiſſion, by Hypocritically adviſing me to Repentance, Amendment, Humility, Contrition, &c. that I may not only obtain my Union again with ſuch Apoſtates as I have proved them, but entitle my ſelf to their Prayers to God alſo, for Mercy and Forgiveneſs for all my hard Speeches, and what elſe of Ill I have done them; though they, poor Men, are ſo far from proving me guilty of any Ill towards them, as that ſome of their Chieftains have ſhown themſelves not a little concerned, that by all their ſearchings, they could find nothing of real Fact againſt me to put in the Paper of my Excluſion; which coming to the Ears of *George Pell* of *Swineſhead* in our Parts, a certain rich crafty Pretender in their Unity, (who made one of his Sons knock Hemp for his Bread, to keep him from Starving, and abſolutely broke the Heart of the other, through his niggardly Cruelty, according to his Neighbours Relation) he declares that he told them, *He could effectually ſupply that Deficiency, to their no ſmall Conſolation*; in order whereto, as he had ſeen a piece of ill-tann'd Leather of mine about 9 Years ago, which he thought coſt me ſomething, ſo for want of other real Matter to grace their Paper with, he thought that Fact ſufficient to caſhire me out of their Holy Communion, wherein, notwithſtanding his magnificent Flouriſhes to perſwade them to enter it, as a Matter remarkable, they in their great Charity, it ſeems, thought good to omit it, and give me to the Devil for nothing, in this their fine Nick-a-Nack, ſign'd by their Order *per* their Friend *Joſeph Richarſon*; whoſe unwarrantable Activity therein I am the more concerned at, as he is one whom the Lord hath not only (with me in ſome meaſure) given a Divine Senſe of our depraved Leaders Corruptions, but alſo hath cauſed him in one manner (as he hath me in another) to cry out aloud againſt them in their publick Aſſemblies in *London*, &c. in order to their true Repentance, and timely Amendment, for which I believe he would not have wanted his Reward, had he continued in that Faithfulneſs to the end, I hope God will preſerve me, who am, notwithſtanding his and his depraved Brethrens

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unchriſtian Dealings towards me, their truly well-wiſhing, though moſt unworthily abuſed Friend

Henry Pickworth.

Sleeford, Sept. 22. 1714.

Now notwithſtanding the Quarter Meetings afore-mention'd Agents had adviſed me to appear at this their Meeting the Day of the Date hereof, to ſhow Cauſe why their afore-cited Paper ſhould not then be publickly given forth againſt me, according to the Deſign of it, if I then gave them not ſuch ſatisfaction as Truth requires; yet did I no ſooner enter the Meeting-Houſe for that purpoſe, but that I was commanded by their Preacher *Collier* to depart from amongſt them, under pretence, *that I was diſowned by them, and had therefore nought to do in their Aſſembly*; in anſwer to which peremptory Command, I as peremptorily returned, *That as the Warning I had received by their Agents, to appear there, and ſhow Cauſe why their Paper of Excommunication ſhould not be given forth againſt me from the ſaid Meeting, ſufficiently intimated, that I was not yet diſowned by them, as he falſly pretended, ſo if I was, (as I was not) as I had a part in their Meeting-Houſe, by joyning in the Charge of its Erection with the reſt of them, I ſhould not depart the ſame at his or their Command, unleſs he or they could ſhow me any Law of God or Man that obliged me to it*; for want of which they at length aſſented to my continuance amongſt them, in order to hear what I had to ſay in my Defence from their Paper, to the further detection of their pretended Infallibility, and this their buſie Preachers no ſmall Diſconſolation.

In order to which end, I waited till the reſt of their Buſineſs was concluded, without concerning my ſelf with any of their Debates about their frivolous Impertinencies, until a certain Paper of their great Patron *Whitehead*'s was read, againſt their Allowance of ſuch Miniſters to go forth to preach, as had not firſt ſatisfied their Creditors for what Debts they owed them; which Direction, as it would have prevented that Holy Prophet of Old, we read of in 2 *Kings* iv. 1, *&c.* who died Inſolvent, from de-

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livering his Propheſies, had it been practiſed then, or he now living amongſt us, as I told them; ſo as they all pretended to be guided by that Eternal Word in their Religious Concernments, the Holy Scriptures direct to, as they really ought to be in ſuch publick Services, I could not but give my Judgment againſt it, as another of *George Whitehead*'s Antichriſtian Impoſitions, in further proof of that Apoſtacy I charged him with; wherein, though the Meeting ſo little regarded what I ſaid at the firſt, as that they in way of Contempt of me, declared their determination to Record the ſame as their ſtanding Rule in ſuch Caſes, according to his Directions; yet upon their Friend *Tomſon*'s Declaration, *That as there was more in my Words than they at preſent conſidered, he had no Unity with* G. Whitehead's *Inſtructions*, they immediately chang'd their Mind, and reſolved to drop it, as an Admonition unchriſtian; to the further diſcovery of their cauſeleſs prejudice againſt me, as well as more full Detection of that Infallibility they boaſt of.

After this Matter was over, and the Minute of their foregoing Meeting relating to their Paper againſt me being read, they demanded to know, *What I had to ſay for my ſelf, in order to prevent its deſigned publication?* In Anſwer whereto I returned, *That as I had ſeveral Reaſons there ready drawn up in Writing, to communicate to their Conſideration againſt it, I hoped they would give me time to read the ſame in their Audience, before they recorded their Concluſion to publiſh it, as a ſtanding Teſtimony of their Diſunity with me, according to the Declaration of their Agents that brought it to my Hands for that purpoſe.* The which the majority at length conſenting to, againſt the good liking of the reſt, I proceeded to read my above-mentioned Anſwer accordingly.

Upon the Hearing whereof, the whole Meeting being not a little nettled, to ſee their Hypocriſy and Falſhood ſo juſtly expoſed therein, to their no ſmall Shame and Confuſion, they wiſhed me to let them have my ſaid Anſwer for about fourteen Days, to ſee if they could refute it; which I freely granting, upon their promiſe to return it me at the Time limi-

ted, had it then ſafely brought back to my Hand again, without the leaſt Syllable in Confutation of it, though upon a Conſultation about it that Evening, ſome of the Chief of them loudly pretended to it. In the interim, as they then declined to attempt it in way of Conference, (as I expected they would ever continue to do in all Ways whatever, notwithſtanding their Boaſtings) I deſired to know of them, *Whether they deſigned to publiſh their ſaid Paper of my Excluſion from this their Meeting, as ſome pretended, that I might take care to Copy as many of my Anſwers as they publiſhed Copies of theirs againſt me?* Whereto they making no Reply a good while, (according to their uſual Cautiouſneſs in ſuch dangerous Caſes) one *Samuel Hewet* being of a more generous Spirit than the reſt of their Brotherhood, ſtood up, and told them, *My Demand was reaſonable*; upon which they at length with one Voice declared, *That it ſhould not be publiſhed, it ſhould not be publiſhed*, to their great *Collier*'s detection of Falſhood, and their pretended Infallibilities further Confutation.

Thus, as I ſtill remain a Dear Brother, Father, Elder and Overſeer of their Society, ſafe from thoſe threatned Conſequents of my Excluſion, for what appears to the contrary; ſo this their fine Nick-a-Nack, like all the reſt of their former ones, came to nought.

However, ſome of them who were loth to have me come off thus eaſily, having whiſpered it to their Preacher *Tomſon* and others, *That I did not own their Light within them from their Creation to be God or Chriſt, or ſufficient to Salvation, according to their Declarations*; he not only took occaſion to call me to an account for this my pretended falſe Doctrine, at a private Houſe in *Lincoln* that Evening, but alſo alledged ſeveral Arguments in order to prove it what they denominated it; the which I refuting by Scripture Evidence, and its confuſed Effects upon them who pretended to be guided by it, he and a *Cambridgeſhire* Woman-Preacher in his and their Unity deſigned, as it ſeems, to pay me off ſorely in their publick Preachments; in order whereto, the Woman firſt ſtanding up, and quoting the firſt 3 Verſes of the

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1ſt of *John the Evangeliſt*, in favour of their Notion, when ſhe came at the 4*th*, ſhe thought fit to tranſpoſe the Words, from *In him was Life*, &c. to *In him was Light, and that Light was the Life of Men*, that ſhe might thereby the better prove her *Quaker* Doctrine of *Their Light within them being God and Chriſt*, &c. and the more effectually confute my Oppoſition, to her Auditors greater Conſolation; which Holy Work her Collegue *Tomſon* was ſo highly pleas'd with, as that upon her Ceſſation, he moſt affectionately fell upon the ſame Subject, which he not only moſt vigorouſly proſecuted from the ſame miſapplied Text, but alſo from that of 2 *Pet.* i. 19. which ſure Word of Prophecy there ſpoken of, he would have to be this Light within, which we are not only to take heed to until, but when the Day is dawned, and Day-Star, the Apoſtle ſpeaks of, is aroſe in our Hearts; directly contrary, not only to the purport of his own alledged Text, but alſo the Context, which ſhows, it was the harmonious Propheſies in the Holy Scriptures of our Saviour Jeſus Chriſt, the Apoſtle accounted a more ſure Word than that audible one in the Mount, and not the Light within every one coming into the World, as our depraved *Quakers* fancy, though it, with all our other good and gracious Gifts come from God and Chriſt, in order to lead to him, as our only true Light of Life and Object of Salvation. James i. 17.

However, this *Tomſon* being reſolved to have this Text underſtood in his depraved *Quaker* Senſe, he, in further Confirmation of it, aſſured us, *That this Light within was the Gift of God*, ſpoken of in *Rom.* v. 15, *&c.* which inſtead of mending his Matter, further confuted him; ſince as we are to make a Diſtinction betwixt the Gift and the Giver, if we will be Orthodox, his attributing our Salvation to the one which is only due to the other, inſtead of making good his Doctrine, proved him a moſt groſs Idolater, as I told him after the Meering was ended; in a Senſe whereof, he ran away like one Thunderſtruck, without offering ſo much as the Shadow of an Anſwer to my Confutation, however being confident of the Truth of his Abſurdities whilſt he was preaching.

Compared with 1 Cor. 12. 4. 28. 31. Eph. 4. 8. *all which he covertly reſer'd to, tho' he did not expreſly cite them.*

That he might not be wanting in their way of proving it, he fell on to pour his Vials of *Quaker* Vengeance upon those Apostates, as he called us that denied it, as *Persons deserted of God, and disowned of his peculiar People*, as he called his Partakers; for their Confirmation wherein, he one while pretended to *Pray for us*, another while declared us, *Cast out of their Unity*; one while, *desired our Repentance, Amendment and Forgiveness for all our hard Speeches*; presently after, *prophecying a blasting and withering Mildew from the Lord to attend us*; one while, *the Lord was Witness, how he and his Friends sought our Good, and desired our Souls Welfare*; another while pronounced us *Wandring Stars, for whom the Blackness of Darkness was reserved for ever.*

Thus as he tried me (at whom he chiefly struck) with Fire and Water, to make me Condemn my self for speaking the Truth of them, beyond their Courage to attempt to defend themselves, so that his deluded Admirers might be sure he was divinely commissionated in those his Inconsistencies, he further told them, *That though the Weapons he exercised upon us were not Carnal, they were Mighty and Spiritually Cutting to wound the Transgressor.* Under the Terror whereof, when I was so far from falling down, as one smote at the Heart, as that I boldly fac'd him as one contemning his Menaces, in a Sense of my Innocency and their notorious Guiltiness in the Matters I charged them, he told his Auditors, *That though such Apostate Spirits might (through the presumption of their deceived Hearts) out-brave a while the Lord's threatned Judgments in the Mouths of his Servants, yet they might assure themselves, he would in the end meet with them with his Fiery Indignation, in Flames of Vengeance, beyond all Redemption, unless prevented by their speedy Repentance*; under the belief whereof, they, like those *Popish* Bigots the *Acts and Monuments* speak of, (that were sadly confounded upon a Cry of Fire in the Church, at poor *Bennet*'s Degradation, whilst the oppress'd Confessor with his Wax Taper, only stood unconcern'd) appeared most sorrowfully cast down in their Spirits, through his dismal prospect of my future Torment, whilst

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I, as conſcious of my own Innocency, only ſat void of all Fears of it upon thoſe occaſions, as I hope my God in whom I truſt, will for the future preſerve me in all others, notwithſtanding all their Prognoſtications.

Thus, inſtead of obtaining the Audience I ſtruggled for, having got nought but ſuch unmerciful Batts as thoſe in my Proceedings in order to it, and being deeply ſenſible that their Corruptions were of the moſt damnable Tendency, though our Superiors (as well as our *Quaker* Teachers) refuſed to take Notice of my Chriſtian Complaints of them; I could not ſufficiently diſcharge my ſelf of their Conſequents in my own eſteem, without giving this publick Notice of the ſame in Print, according to the *Quakers* declared Wiſhes, that the World might not only know, but for the future alſo beware of them; in order whereto, as I had divers Advantages providentially brought to my Hands, both by the *Quakers* and others, ſo (having learned their Maxim, *Not to conſult Events or fear Effects in the performance of my Duty*) I durſt not any longer delay the printing theſe Sheets againſt them, notwithſtanding the ſmall hopes I have of obtaining my Chriſtian End therein, through a Senſe of my unqualifiedneſs for ſuch Services; however, as I hope the Judicious will not ſlight the Matter contained in them, thro' the Courſeneſs of my Method, which is the beſt my Education hath furniſhed me with, I have ventured on this Undertaking, without deſiring ſuch Aſſiſtance as ſome may judge requiſite on ſuch occaſions.

In Anſwer whereto, though I doubt not but *G. Whitehead*, (or ſome other of his hardened Emiſſaries) will come forth with an O Henry! *we pity thee; not believing thou thinkeſt our Friends meant as thou haſt repreſented them, having otherways explained themſelves; How proveſt thee this? Where foundeſt thou that? Who told thee t'other? The Lord knows our Innocency; this and that is uncharitably ſaid; ſuch and ſuch are not our very Words; them and the other are not juſt ſo expreſs'd by us; thou haſt not taken all our whole Paragraphs, nor regarded our Explanations; ſeriouſly, we are wronged by thee; in good Conſcience we*

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deny this Charge, and can't own thy t'other ; for Shame, for Shame ; belye not the Innocent by thy hard Speeches, tending to our Perſecution ; the Lord rebuke thy foul Spirit ; with perhaps a *Foxonian* Curſe by the way, and a whining Prayer at the end of it to the Clergy, *&c.* to put a ſtop to me, according to *George Whitehead*'s Precedent towards *Fr. Bugg*, &c. with abundance more ſuch deceitful Goby's and hypocritical Exclamations as their Defenſive Books are ſtuffed with, for want of Ability to defend themſelves from the Subſtance of their Opponents Charges againſt them ; by which deceitful Tricks, as many Reverend Biſhops, and Honourable Stateſmen, have ſuffered themſelves to be led into a far better Opinion of their Sincerity than they have deſerved, (to the unhappy Diverſion of that Chriſtian Examination of their Corruptions, divers of their own Church Members (as well as my ſelf, *&c.*) have often ſolicited for) ſo it will be their endeavours ſtill to delude them, and divert it by their perſiſtance therein, I doubt not, though they ſink in Hell for it, if they think good to make any Replication ; in order whereto, (as I have not Time to review all the ſeveral Volumes out of which I have taken my Quotations, to ſee they be ſo exactly tranſcribed and paged as might be requiſite on this occaſion) they will no doubt inſiſt moſt ſtrenuouſly on ſuch Inſtances as are deficiently worded, or moſt difficult to be proved by me, to divert our Superiors Examination of thoſe unexceptionable Ones I refer to in Evidence of my Charges, as their manner is, if they will but thereby be prevailed on to let them reſt untaken notice of in their Blaſphemous Abſurdities and Tyrannical Impoſitions ; which, as I hope the Lord our God will, for the future, incline them to be aware of, as they expect to avoid his juſt Diſpleaſure for their Omiſſion of ſo great a Duty, I hereby once more humbly requeſt their performance of, as I hope all others will that read me ; ſince as I am utterly out of hopes of their being brought to the Examination deſired, by their Detection in Print, through the unſucceſsfulneſs I and others have found of that Method, for the Reaſons heretofore mentioned ;

Witneſs G. W.*'s Sober Expoſtulation, Rambling Pilgrim, Antidote againſt Ven. Compared with* Wyeth's Ang. Flag. *and* Whiting's Judas *and the Chief Prieſts combin'd, &c.*

See G. K.*'s ſeveral Challenges, as cited p.* 5, 6. *of the Defence of the Snake againſt* G. W.*'s Venomous Antidote, well worth Obſervation.*

tioned; ſo I ſhall not at all think it worth my while, to ſpend my Time and Subſtance in refuting ſuch nibbling Impertinencies, as I expect they will ſtuff their printed Anſwer with, (if they think good to publiſh one) whilſt they ſcandalouſly continue to decline to attempt their Defence in a publick Conference, from thoſe unexceptionable Inſtances I have alledg'd, in proof of my ſeveral Charges againſt them, how much ſoever they may pleaſe themſelves, and delude their Proſelytes, by the repreſentation of their vain Scribbles againſt me as unanſwerable upon this occaſion, who am their truly well-wiſhing, though greatly abuſed Friend

HENRY PICKWORTH.



Iſaiah 30. 8, 18. *compar'd with* Matt. 24. 48.

NOW *go write it before them in a Table, and note it in a Book, that it may be for the Time to come, for ever and ever.*

That this is a rebellious People, lying Children that will not hear the Law of the Lord, which ſay to the Seers ſee not, and to the Prophets propheſie not unto us right Things, ſpeak unto us ſmooth Things; Propheſie Deceits, get you out of the Way, turn aſide out of the Path, cauſe the Holy One of Iſrael *to ceaſe from before us.*

Wherefore thus ſaith the Holy One of Iſrael, *becauſe ye deſpiſe this Word, and truſt in Oppreſſion and Perverſeneſs, and ſtay thereon; this Iniquity ſhall be unto you as a Breach ready to fall, ſwelling out in a high Wall, whoſe breaking cometh ſuddenly at an inſtant.*

And he ſhall break it as the breaking of the Potter's Veſſel that is broken to pieces, he ſhall not ſpare, ſo that there ſhall not be found in the burſting of it a Sherd to take Fire from the Hearth, or to take Water out of the Pit.

For thus ſaith the Lord God, the Holy One of Iſrael, *in Returning and Reſt ſhall ye be ſaved, in Quietneſs and in Confidence ſhall be your Strength, and ye would not; but ye ſaid, No,* for * we will flee upon Horſes, *therefore ſhall ye flee; and we will ride upon the ſwift, therefore ſhall they that purſue you be ſwift.*

* *Hypocritical Defences.*

One thouſand ſhall flee at the rebuke of one, at the rebuke of five ſhall ye flee, till ye be left as a Beacon upon the Top of a Mountain, and as an Enſign on a Hill.

FINIS.